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It is a great pleasure for me to see that The Young East, which was first published in 1925 under the editorship of Gicho Sakurai and Junjiro Takakusu, both prominent scholars, as a unique English language journal, will now be available for the first time in bound volumes. The Young East was an embodyment of the eagerness of young Buddhists in Japan and abroad to make it truely possible for the East and the West to understand each other's deep religious minds. I hope these volumes will be widely read by students, historians and sociologists working on Buddhism and Japanese culture, as well as the general reader, in order to share the religious passion of our great predecessors.

Hajime Nakamura
Director

THE Young East

Spring 1925

A Magazine of Culture

THE YOUNG EAST

The policy of the "Young East" is that of disseminating a knowledge of Japanese Buddhism and culture to the world at large.

Absolutely, non-political, and favouring no one school of Mahayana thought, our aim is solely that of bringing about a more sounder feeling of understanding between the nations of the East and West through Mahayana Buddhism.

Vol. 5 SPRING No. 1

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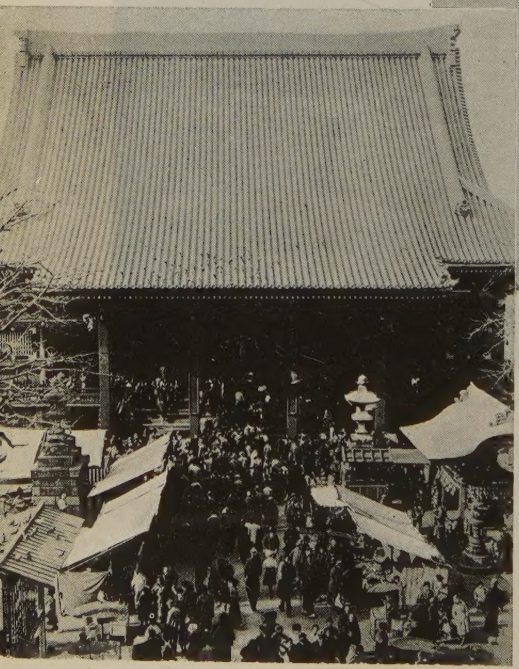
Hirosaki Castle in Spring

'Mid Tender Cherry
Stands the Feudal Keep;
A Treasure-Symbol
Of other Days!

"Yabu"

Mt. Fuji in Spring

Kiyomidzu Pagoda, Kyoto
in a setting of
Cherry Blossoms



Asakusa
Kwannon Temple

Chinese Literature—an Appreciation

—An Editorial—

By **Shundo Tachibana**

BUDDHISM is divided into two schools: Southern and Northern, the former flourishing in Ceylon, Burma, Siam, Cambodia and the Laos is the Southern; while that which prevails among the Northern Asiatic countries is said to belong to the Northern. Some Japanese Buddhists, however, being not satisfied with this roughly formed division prefer to term their school of thought as being of the Eastern School.

Southern Buddhist nations, though they represent each one of them a different type, yet very closely resemble one another in religious matters and opinions. From a religious point of view we find very little discrepancy between them. Their canon of scriptures is all recorded in the Pali language.

But in other Buddhist nations where we find sects belonging to the same school, i.e. Southern, we find great differences as wide as the differences between Christians and Mohomadens so far as their religious practices are concerned. It is therefore quite natural that the Japanese Buddhists who were at one time said to be of the Southern School eventually originated for themselves the name of Eastern school.

The Buddha's Teachings, so far as we know were first committed to writing in Pali, Sanskrit and some other Indian languages and it was from these languages that they were later translated into Sogdiana, Khotan, Kucha and the languages of other countries that

once existed in Central Asia.

Most of the canons that were recorded in these tongues have been lost, except for a complete one in Pali and fragments of one in Sanskrit. The Chinese Buddhist scriptures are all from the aforementioned ancient languages of Central Asia ; whilst the Tibetan scriptures have been translated from the Chinese ; the Mongolian, Manchurian and Chinese types of the present day having a canon in their own languages being translations from the Tibetan canon, the Tibetan form of Buddhism i.e. Lamaism resembling their own form of religion.

Seeing that the early records of the Buddha's Teachings have been lost in the passage of time, then today the most complete works that exist are those written in Pali, Tibetan and Chinese, the last named being the most important.

Chinese Buddhist literature by far surpasses any other sacred literature in existance ; indeed, it is of the largest quantity and variety of all.

It is hardly possible to compare one literature with another, but it is quite safe to say that for quantity, Chinese literature is ten times or more larger than the Pali. It contains works in Buddha's own words and also productions which are ascribed to his own disciples as well as those of great authors of later times ; texts of canonical works and commentaries on them, independant compositions of doctrinal and disciplinary nature, original works and translations, and so forth.

The Kai-Yuan-Chee—Kiao-Lou, one of the oldest descriptive catalogues of Chinese Buddhist literature (published 730. A.D.) mentions 5048 fascicules of Buddhist works. Since that time the literature has been edited in China, Korea, and Japan more than twenty times and the latest catalogue which was published between 1922 and 1932, mentions 3091 works consisting of 12,068 fascicules. As I have already mentioned, Chinese Buddhist literature contains translations as well as independent compositions, the former

being directly traceable to having originated from Sanskrit, Pali and other tongues of ancient countries of Central Asia. Chinese literature takes therefore a place which is unique and consequently very important among all sacred literatures. There are in China some ten works dealing with the Buddha's life representing all lives of the Buddha handed down in the Pali, Sanskrit and Tibetan languages.

It is impossible for us to know what sort of traditions about the life of the Buddha had grown in languages and dialects of Ancient India and Central Asia which are now dead tongues, but today, as far as we know, they are represented only in the Chinese. We therefore cannot be too thankful those who brought these ancient scriptures from India and other countries in Central Asia and rendered them into Chinese, and to those who have preserved them so carefully through the ages in a land where such things might easily have been exposed to destruction.

Sakura

Fumi wa ato ni
Sakura sashudasu
Tsukai kana

Cherry Blossoms

The messenger, before handing me the note,
Handed me branches of cherry blossoms.

Kikaku

"Cherry Blossom Time in Nippon"

By **Lewis Bush**

SPRING! The word itself rings with gladness; with a happy glow of lightheartedness. In almost every land the affection for this season is stronger than for any other time of the year.

It is, with the coming of spring that the flowers start to bloom; the trees open out their leaves and all nature seems to rejoice.

No wonder that the heart of man is gladdened for his whole life becomes brighter, after perhaps, a long and dreary winter.

Springtime in Nippon, is a glorious season, for it is Cherry-Blosom season and no other flower holds such a place in the hearts of the Japanese people as does the cherry!

But the cherry is by no means the only flower that blooms at this season in the "Land of the Rising Sun"!

The annual cycle of blossoms starts in February with the Plum-blossoms and those of the Peach which although not so much esteemed as the cherry, yet are flowers of the most delicate beauty.

Springtime really starts to come in with the first few days of March and on the 3rd of that months is celebrated the Hina-Matsuri (Girl's Festival) when the dolls of the girl children of every household are brought out for an airing and arranged on a special alcove in the home. At this time the girls are dressed in their brightest kimono and seem the very harbingers of spring as they play with their dolls or listen to stories, told by their elders, of the great women of the Empire.'

It is in early March that the plum-trees are in full bloom and many people pay visits to the plum-groves to view the beautiful

blossoms. Tsumikusa (gathering greens) is another pastime of early spring, when children especially, go out into the fields and forests to gather ferns, and other green leaves which are just coming to life.

Gusty winds and snnny skies are typical of the early sprigtime in Nippon, and the Plum-blossoms soon are blown from the trees in early March, but everyone is jolly, happy, that spring has come.

Birds start to sing, berries appear on the reviving bushes women start to dress in brighter and lighter kimono, errand boys run about humming snatches of the latest songs seeming to rejoice in their tasks. March has truly brought the springtime feeling, soon the cherry trees will brust out into their delicate pink grandeur crowning the whole land with their loveliness !

March is a month of religious ceremonies and festivals. The most important of these are :—

On March 13th a great religious service is held at the Tanjo-ji Temple in the province of Awa where Nichiren Shonin was born, in honour of the great founder of the Nichiren Sect of Buddhists.

On the 18th of March, Higan, the equinoctial week commencs for Buddhists all over the country who generally make special pilgrimages to the various Temples of Amida Buddha and also to their family graves. Higan means " The Yonder Shore " or " The Beautiful Shore." During the Higan period the temple compounds are crowded with vendors of souvenirs of the festival who do a thriving trade with the pilgrims who come to pay their respects to the six-faced Amida Buddha.

Then, on the 21st of the months is held the ceremony of " Spring Festival for the Imperial Ancestors " when masses are said at all Buddhist Temples throughout the Empire.

On the 25th of March, the Tenjin Festival is held at the Kameido Shrine in Tokyo. This festival is held in honour of Sugawara Michizane, the patron God of students, and the ceremony is modelled on that which was held on the occasion of the great scholar's death, over one thousand years ago.

Towards the end of the month of March, the cherry blossoms start to bloom in southern Japan and Kyushu, and from this time the flower breaks into flower gradually throughout the whole land right into the month of May in tne northern provinces and Hokkaido.

There are over one hundred varieties of cherry flowers and on the particular variety depends the date of flowering. The earliest blossoms are known as higan-zakura (spring-equinox cherry), the next being the yama-zakura (mountain cherry which is followed by the hitoe-zakura (single cherry), and last of all, the yae-zakura, or (double cherry).

During cherry-blossom time, people think of the flower viewing parties above everything, and wherever the trees are in bloom ; temple courtyard, park, mountain, river bank, or in shrine precint crowds gather dressed in gayest costumes, dance, sing, and make merry in general in honour and praise of their beloved flower.

Poets have long sung the praises of the cherry-blossoms and the earliest record of cherry viewing party has a lovely poetic touch :—

The Emperor Richu, who reigned over Japan in the fifth century was with his Empress one spring evening giving a party beneath the cherry-trees. Suddently the petal of a flower came fluttering down from the branches and settled in the sake cup of the Emperor. This incident pleased the Emperor and his party a great deal and from that time onwards, cherry viewing parties became most fashionable, especially among the nobility.

Paper-lanterns hung among the trees, their soft lights enhancing the beauty of the flowers, strains of music from the samisen ; chorouses of song, laughter ; all these are typical of anywhere the cherry-flowers bloom, and if the moon is full the whole scene reaches a state of absolute perfection !

Mountains, valleys, covered in the glorious pink blossoms, temples centuries old enshrouded in the flowers, shrines set in colourful pink hues—wherever one may go in Nippon at this time, the Cherry reigns as the " King of all Flowers."

Sakura, sweetest bloom of spring,
Your coming sunny skies will bring.
By mountain, lake, in park, near shore
Your beauteous mantle spreads once more
When petals spring from bud.

Your coming fills all hearts with joy;
Man and maid, girl and boy,
Pay homage to your beauty.
Birds whistle gaily in your boughs,
Rejoicing mid' your tender flowers.

But soon your petals start to fall,
Your leaves will ripen green;
Too short your yearly spell of flower,
We'd keep you with us every hour—
And never tire of Thee!

Lovely, joyous springtime with its blossoms, clear air, sunny blue skies; truly a season in Nippon that must account to a great extent for the poetic, nature loving character of the people of this happy land!

Mahayana Buddhism and the Layman

By **Beatrice Lane Suzuki**

IN Dr. Albert Schweitzer's book *Christianity and the Religions of the World* he states that "Buddha's doctrine of redemption is for priests and monks only . . . not a religion for ordinary men but solely for monks" and he further asserts that "Buddhism has nothing to offer to any but those whose circumstances enable them to withdraw from the world and to devote their lives to self-perfection beyond the sphere of deeds." However partly true it may be of Hinayana Buddhism, and Hinayana Buddhism also has its appeal for the layman, it is absolutely untrue of Mahayana Buddhism and the scholars and clergy who make such remarks as these are entirely ignorant of one great part of Buddhist teaching—Mahayana.

In the beginning of Buddhism the call was for ascetics—this was necessary in order to call attention to the teaching and to put the Order upon a steady basis. But such ascetic ideals were not workable and soon the Sangha expanded to take in laymen. Among the Hinayana sutras is one : the Sigalovada, which is entirely devoted to the outlook and relations of the layman to his surroundings. It is called the Vinaya of the Houseman. Mrs Rhys Davids says of it : "And truly we may say even now of this Vinaya, or code of discipline, so fundamental are the human interests involved, so sane and wide is the wisdom that envisages them, that the utterances are as fresh and practically as binding today and here as they were then at Rājagaha. 'Happy would have been the village or the clan on the banks of the Ganges, where the people were full of the kindly spirit of fellow-feeling, the noble spirit of justice which breathes through

these naive and simple sayings.' Not less happy would be the village, of the family on the banks of the Thames today, of which this could be said."

This sutra shows that the needs of laymen were consulted.

Early in the history of Buddhism, we find great laymen. One of the greatest was the Emperor Aśoka whose devotion to Buddhism and its teachings are well known. He himself stated, "Work I must for the public benefit and . . . . the object of all my exertion is simply to acquit my debt to living beings, so that I may make some of them happy in this world and that hereafter they may attain heaven."

Not only Emperor Aśoka was a practical Buddhist layman, but also many kings and queens,—King Bimbisara, his queen Vaidehi and the Lady Sri, author of the Srimaladevi Sutra.

The hero of the Vimalakirti Sutra was a Buddhist householder. He possessed a home and family yet he was an example of Buddhist piety revered by all and leading all in the Mahayana doctrine. It was he who when he was ill declared that he was ill because others were ill and he could not hope to be cured until all others were cured. "Since all beings are sick, I am sick. If they are no more sick, then my sickness would cease. The sickness of a Bodhisattva is caused only by his great compassion."

Not only in India but also in China were many prominent laymen.

When we come to Japan, the name of Shotoku Taishi stands out. He was not a priest but did more than any priest for the propagation of Buddhism.

All through the history of Japan, we find emphasis upon the religious life of the layman which reached its highest point in the personality and teaching of Shinran Shonin. It was he who would not allow himself to be called Reverend but gave himself the name of Gutoku, (simple bald-headed old man).

Shin followers emphasise the householder-element in Buddhism and teach that Buddhism is meant for ordinary men and women and

is a religion for the home and that it is not necessary to flee from the world and discipline oneself in religious austerities. What is necessary Shin followers teach is a moral life which is saturated with the love of Amida and belief in his will to save.

The teaching of Sūnyatā is also with the layman ideal in mind for the ideal Bodhisattva mixes with the world and does not seek to enter Nirvāna but to postpone it.

In Mahayana scriptures we find many instructions and admonitions to laymen. As it is said in the holy *Ratnamegha* : " He giving at a Tathāgata's shrine or Tathāgata's image a flower or incense or perfume, applies this so as to annul the wickedness of unsavouriness or dirt of all beings, and to get the Tathāgata's quality. By accomplishing the act of cleansing and anointing he dispels ungracious ways of deportment, and causes the acquiring of gracious ways of deportment for all beings. By uplifting a flowery shelter, he accomplishes for all beings the dispelling of all passion and sorrow. As he enters the monastery he conceives this thought : May I make all beings enter the city of Nirvāna. As he goes forth, he conceives this thought : May I make all beings go forth from the road of transmigration. When he opens the door of the house he conceives this thought : May I open to all beings the door of the good way to Nirvāna by transcendental knowledge. When he closes it, he conceives this thought : May I close all the doors of sin for all beings. When he sits down he conceives this thought : May I make all beings sit in the seat of wisdom. As he lies on the right side he conceives this thought : May I bring all beings to Nirvāna. As he arises thence he conceives this thought : May I make all beings arise from going about to sin. As he goes to attend to his bodily needs he conceives this thought : May all beings go as the Great Being goes. As he sits there he conceives this thought : May all beings find as easy a purging of all lust and Wickedness and delusion. As he makes all clean he conceives this thought : May I purify all beings from the dirt of sin. As he cleanses his hands he

conceives this thought : May I take from all beings the desire for all sins. As he cleanses his feet he conceives this thought : May I take away from all beings the dirt of sin in its many kinds. As he cleanses his face he conceives this thought : May I make clean for all beings all the ways of access to righteousness. As he rubs his teeth he conceives this thought : May I take away from all beings the various kinds of sin's defilements. He uses every position of the body for the good and blessing of all beings. As he greets the Tathāgata's shrine he conceives this thought : Be all beings greeted in heaven and in earth."

How can the modern layman practise Mahayana ?

The Vows of the Bodhisattva Samantabhadra are as applicable to the modern layman as they were to the ancient Bodhisattva. Among the resolves are these : To pay respect and make offerings to the Buddhas. In whatever form we choose the Buddha, whether, as Shin followers, Amida is taken, or, as Shingon followers, Dainichi, or his many manifestations, as Sākyamuni or Kwannon, it is clear that reverence should be given. In these days, there are some who wish to turn aside from all ceremony, worship, and devotion, maintaining that it is all a form of superstition, cramping to the spirit. But according to Mahayana Buddhism, this is a mistaken idea. Love and worship are needed to perfect man's character. Should we try to be superior to the great, loving, and wise Samantabhadra, who devoted three of his ten vows to the worship of the Buddha ? To attend ceremonies which are for the purpose of giving homage to the Buddha, to praise him by song and recitation, to make offerings of flowers and incense are ways to pay respect to the Buddha, and these acts not only help ourselves by giving us the feeling of intercommunications with the Buddha, but we set the right example to others. To set up a statue of the Buddha in any one of his forms, to place flowers and incense before it, and then to recite sutras or chant hymns of praise, is not superstition nor an empty form, but is the expression of an overflowing love and adoration from every follower of the

Buddha. In the Anupurvasamudgataparivarta we read : " Looking at these four excellent advantages, the Bodhisattva is jealous in the worship of the Tathāgata. By worshipping the Tathāgata, the thought of enlightenment will become firm." Says Samantabhadra, " With the best flowers, wreaths, musical instruments, and incenses, I make offerings to the Buddha." " I pay reverence to all the Buddhas, imagining in mind to be in the presence of all the Buddhas."

Moreover, offerings are to be regarded not so much as something to please the Buddha, but as an act of self-sacrifice upon our part, by which act we give outward expression to our respect and reverence. Never are they to be given as a kind of placation or appeal. They are to show our love and devotion, or for cooler minded persons our reverence. The offerings, therefore stand as a symbol of ourselves.

Another vow is to confess our karma hindrances, that is, to confess our sins. Says Samantabhadra, " All the sins which may have been committed by me, due to my greed, anger, and folly, with my body, speech, and mind, I make full confession." In our true nature we are sons of the Buddha, pure and bright, but it is difficult for us to realise this while our purity and brightness are obscured by the dark coating over of our ignorance and wrong deeds. Humility is one of the greatest qualities of the Bodhisattva. As we look about in the world today, do we not find that very quality of humility most lacking ? The want of it spoils those personalities which would seem to be otherwise almost perfect. It comes from a too great stress upon the personal ego and from identifying oneself with it. No matter how intellectual and wise or how amiable and charming a person is, if humility is lacking, all falls to the ground. After all, while we are sons of the Buddha in our true essence, in respect to our relative selves we are personifications of all the karma hindrances, including ignorance and sin. Should we not, therefore, bow the head in humility before the Perfect One who shows us the way ?

To make confession of these hindrances or sins is the first step to get rid of them and so important a step it is that Samantabhadra has taken it for his fourth vow. To turn to the right path is in itself a confession of Karma hindrances. If we felt ourselves to be perfect what need to follow the Eightfold Noble Path, what need for prayer, meditation, and good works?

What is confession really? It is acknowledgment of wrong, but coupled with it the firm resolve to do away with these black hindrances and accumulate good karma to take their places. To confess our sins is to be conscious of them with the desire of sloughing them off and turning to the right path at the end of which stands the all-wise and compassionate Buddha.

To balance the too individualistic doctrine of karma, we have the teaching of universal love which the Buddha has for all beings. There is nothing individualistic in this love, all differences and separations have melted away, and only unselfish, unegoistic love remains. It is universal because it embraces all beings human and non-human and all classes of beings good and bad, ignorant and wise, happy and unhappy.

Still another vow is to join the others in their happiness or merit, as Samantabhadra says "with the happiness of all beings I feel sympathetic joy."

It is, as a rule, easy enough to join with, that is, to sympathise with others in their troubles, misfortunes, and sorrows, but it is quite another thing to take pleasure in their happiness and good fortune. It is so difficult to prevent envy and jealousy from creeping in and to rejoice truly in another's good. To be really happy in our inmost hearts when another reaches success is not always easy. To be able to do it shows a great purification of the heart. Like humility, it is difficult to attain to. But Samantabhadra by his earnest vows beckons us to follow him, and we must make it a rule of our lives which we actively follow to take joy sincerely and heartily in our friends' good fortune, nay, not only in our friends, but in every man's. So could

we find peace and happiness move rapidly along the Path. It is impossible to attain to this state of mind until the stage of egolessness is reached. When we have experienced oneness with the Thurt (or the Buddha, to state it in other words) and thereby attain Oneness with all beings, then indeed we can truly rejoice with others, for they have become ourselves.

Again the Bodhisattva made resolves to ask the Buddha to revolve the wheel of the Law and to ask the Buddha to stay in the world all the time. To revolve the wheel of the Dharma means that the Buddha by the influence of his spirit through persons and events will cause the Truth to shine out and be transparent, that all may see and recognise, adhere to, and follow it. And we, following Samantabhadra must vow to endeavour to let in the light to shady places and to spread the Truth. To act in this way is really asking the Buddha to revolve the wheel of the Dharma. It is also asking him to stay in the world all the time. Asking the Buddha to stay in the world all the time can be done by our own acts, such as practising compassion to all beings, feeding the hungry, nursing the sick, mending broken hearts, and living a life which by its purity and kindness will serve as an example to all. It is said in the Dharmasangati Sutra, "One virtue includes all the virtues of Buddha. That virtue is great compassion. In great compassion all the virtues of the Bodhisattva are included. When the great compassion of a Bodhisattva goes on, all the Buddha's virtues go with it." In the Akshayamati Sutra we read, In a Bodhisattva who has entered the Great Vehicle, great compassion is the chief thing." There can be no doubt that compassion is the leading act on our part by which we can ask Buddha to stay in the world all the time and revolve the wheel of the Dharma.

Still another vow is to study Buddhism in order to propagate it in all forms. This is a vow which all earnest Buddhists can make and keep. How shall we work in the cause of Buddhism? There are many ways, first of all, as teacher to children, giving them the

right ideas of righteous conduct and inculcating in them the ideals of attaining wisdom, practising compassion and teaching in their turn.

Besides teaching there are other ways to propagate Buddhism. One way is for those who have a talent in writing to use this talent to make Buddhism better known by writing articles for the press and magazines about Buddhism. Novels, plays, stories of all kinds may have a Buddhist background. Some of the most interesting Western novels have such a religious background. For example, Quo Vadis and Ben Hur—novels about the early Christian days—are two of the best-selling novels ever known. Recently a life of Christ by an Italian philosopher was published, and it is written so beautifully that it has been enormously popular, has gone through many editions and translated into a number of languages.

Another way to serve the cause of Buddhism is to learn foreign languages, especially English, in order to translate books into English and even to write original English articles on Buddhism for Western readers. So far, most that has been written about Buddhism for Western readers has been by Westerners, but how much better it would be if books and articles could be written in English by Japanese Buddhists themselves! In my experience in Japan, I have found that it is very difficult to find persons who have a knowledge both of English and of Buddhism; generally good English scholars know little of Buddhism and those who know Buddhism well have little ability to use English. Japanese Buddhism needs trained students who have a good working knowledge of English or some other European language and yet who have enthusiastic love for, and interest in their religion and a desire to serve it by using their knowledge to make Buddhism better known to the world. In Western countries there is still such an ignorance of Buddhism especially of Mahayana Buddhism. There is such a great field and a wide opportunity for devoted Buddhists.

As a teacher I have often thought how fine it would be if some students would make up their minds to be not dilettante in their

study of Engligh but real students, desirous of mastery and willing to devote that mastery to the service of Buddhism by becoming writers on Buddhist subjects or translating from the Buddhist scriptures.

There is another form of service such as that of practical teachers and lecturers. And not only should there be many in their own country to teach their fellow-countryman, but some specially equipped in knowledge and language should go to Europe and America, and let people learn something at first hand from Oriental Buddhists themselves of the teaching of Buddhism and Oriental culture. To establish schools for training Buddhists for those who can afford to do so, or to establish scholarships for promising but needy students, and to establish lectureships so that all people may come to know more of Buddhist teaching is also fine, and all these ways promote the cause of Buddhism. And I think that women should be much considered in this respect and that women should be trained to teach, lecture, write, and demonstrate what they have learned of Buddhism to other women.

Indeed it may still be easier for men to lecture, preach, and to write books, but for women these are many more opportunities open to practise Buddhist ideals in daily life in the training of their children as mentioned before and also in the influence they have upon others, family, friends, servants, and all with whom they come in contact. So if we are not able to preach or write, we can propagate Buddhism by living the Buddhist life and that is after all the most important.

Here again is where Buddhism considers animals as well as men. In Buddhism only do we find the doctrine that animals as well as human beings are manifestations of the One Absolute Reality and that they are one with us in partaking of the nature of the One Absolute Reality, and that in time they will attain enlightenment even as we. In this one belief lies all the argument against cruelty and exploitation of animals in whatever form it may take. The Bodhisattva rejoices in helping animals as well as men, yes, in helping all

forms of life. In the Saddharma-pundarika we are told that animals and plants, even the dust beneath our feet, contain the germ of Buddhahood. There are many beautiful Nō plays composed upon this idea. In " Basho " we see the spirit of the banana plant seeking for enlightenment, in " Kocho " the spirit of the butterfly is searching for salvation, and in " Yuki " (Snow) the white snow falling upon the ground is also yearning for final emancipation. This is a unique idea, found only in Mahayaha Buddhism. There is nothing exclusive in Mahayana. Herein lies both its beauty and its greatness.

The Bodhisattva takes life, with its people and events, as he finds it and tries to benefit from the love of benefitting without thought of fruit or reward. In order to benefit, he is willing to suffer for others and then to perform the greatest act of all to turn over his own accumulated merit, won from his virtuous deeds, for the benefit of others.

Are these too high ideals for modern Buddhists? At least an approximation may be made, an attempt to approach these high ideals. They are the noblest of all resolves and yet the effort to fulfill them is within the compass of the sincere and devout lay devotee. After all, to show compassion and loving kindness to all beings and to hold Bodaishin, the desire for enlightenment constantly before one — these are the greatest of all activities, gates to Nirvāna and open for the layman as well as to the highest of Bodhisattvas which we all, still living in Samsara, aspire to be.

East and West

Delivered for radio broadcast at Geneva, July 20th 1934.

By **M. Anesaki.**

Friends, Brothers and Sisters,

On having come to this city of John Calvin, I cannot help thinking of the tremendous changes Europe has undergone since his time. When he took grip of the city government, just three-hundred and ninety-nine years ago, and established a theocracy in this district, he certainly believed that the new régime was destined to transform the whole world, as he believed in his own mission to carry out this change according to God's will ever ruling the destiny of mankind. But I wonder whether he could have anticipated, even dreamt, that the world to follow was one so distinctly characterized by Science and Industry, the two great factors of the modern civilization of the Occident. I don't know how much truth there is in the theory that makes Calvin himself responsible for the rise of industrial capitalism. Perhaps the spirit of search and experimentation, the kernel of modern science, was not quite congenial to him. Yet no one can contest that the modern civilization of the Occident could not have manifested its trends as we see them now without the vitalizing influence of the firm belief in one's destiny, of the strong will to dominate, all so characteristic of Calvin and his reformation. This I say, not with a view to evaluate Calvin or European civilization, but in order to invite you to meditation on the origin and nature of modern civilization and further on the features which now differ-

entiate the Orient and the Occident so tremendously that many people here believe that East is East and West is West, and that those twains shall never meet. But I doubt whether this distinction has ever been so marked and whether it will remain so for ever. You Europeans regard the Saracens as Orientals and somewhat as enemies of the Occident. But did not Mohammed himself possess something of Calvinistic faith and will! Did not the Saracen civilization manifest something of your modern civilization, its science and its will to dominate? In fact, we, the peoples of the Far East, and perhaps of India too, regard the Saracens as Occidentals. Go back still further and recall the march of the Macedonian troops into India, the consequent introduction to a certain degree of Greek culture into India, the further pilgrimage of Greek and Byzantine art as far as Japan on one side, and on the other the impact of Indian religion and philosophy upon Athens and Alexandria, if not to speak of the westward march of Christianity, a religion of Asiatic origin; all these facts, so significant in the history of civilization, compel us to recognize the ramification of mutual influence between East and West, in addition to the perpetual shifting of boundaries between the two.

However, we shall not merely ponder over the past but let us look at the present contrast. The aggression of Europe towards Asia, dating from the sixteenth century and culminating in the nineteenth, has brought the contrast to acute outcomes, and now the conflicts arising thereby are illustrated glaringly by the struggle between the Lancashire mills and Gandhi's spindle, to take one instance out of many.

In more general terms, the society in the East is solidly based upon the family or community unit, while the individual is the keynote of the Occidental social life. The modern civilization of the Occident may be called scientific or intellectual, while the Orient still clings much to tradition and sentiment. Instead of analyzing these and other differentiating features, I might, for the sake of brevity and contradistinction, enumerate those characteristics as follows: In-

dividual freedom *versus* submission to authority ; the spirit of domination, interest in mass and speed and so forth, *versus* the receptive attitude, meditative mood, inclination towards repose and serenity and so forth ; the spirit of search and experimentation *versus* the attitude of faitah ; and adoration I do not mean to exhaust all the points at issue nor to ignore some similarities exhibited in the various phases of history on either side. At any rate, the nineteenth century has witnessed acute contrast and conflict between East and West and we have even now not quite overcome them in spite of the modernization of several Oriental nations. Indeed, an important problem for the whole world is concerned with the future of this contrast, with the gap still dividing the majority of the human race into two camps or streams of civilization.

Let me pause here and try to view the situation from another angle. I mean the two distinct phases of European civilization demarcated by Calvin and his time.

Some of you who have listened to my characterization of East and West may have thought of a similar contrast to be drawn between the different stages or phases of European civilization, particularly between Catholicism and Protestantism. Apart from details, I always associate the distinction between East and West with the contrast between the medieval and the modern ages of Occidental civilization. In fact, the Eastern peoples, who have been living for centuries in the medieval atmosphere of social life, are now being invaded, so to speak, by the impact of all the stimulating forces of modern civilization, and the problem for them lies largely in the question as to how to adapt themselves to the new conditions and to pass through a transition which has been experienced in Europe during the past four centuries. Naturally, the confusion and conflict fomented by this stage of transition are enormous, though differing in degree in the various countries of the East. And these are aggravated still by another factor, that is, the difficulties incumbent upon the modern civilization of the West itself. I am not entitled to discuss wherein

do lie those difficulties in your social, industrial and political life ; but I think very few, even in Europe, would be optimistic enough to think that Europe is entirely safe and that its civilization has no difficulties to face. If not subscribing to the cry of the " Downfall of the West," no one could deny that there are in Europe at least demands for some change, not only political or economical, but also moral and spiritual.

If my view of the present situation in Europe is not entirely mistaken, you will understand how we Orientals feel facing the double difficulties of passing through a transition from the medieval life, so to speak, to modern civilization, while facing at the same time the critical stage of the newly introduced civilization with all that is therein implied, including science and industry, ideas and ideals, political and social institutions.

No Eastern people can resist the power of modern machinery nor could remain in their former attitude of tranquillity and repose. The rise of modern industry compels them to deviate from many of their traditional ways of living and thinking. The spirit of scientific experimentation has more or less exploded the inherited attitude of submission to authority All these and many other allied phenomena are what is termed the occidentalization or modernization of the Oriental peoples. The problems for them would be simple if the newly introduced civilization of the Occident were stabilized and free from the problems the difficulties of its own ; but the fountain source of the new factors itself is facing a crisis and therefore the Asiatic countries are facing double difficulties.

Viewed in this way, I cannot but think that we all, both Occidentals and Orientals, in spite of the difference in the respective traditions and temperaments, are facing nearly the same problems, amounting to the question of how to make use of all those beneficial factors in modern civilization and yet to overcome the impending crisis and to go a step beyond the ken of the present generation. Take the instance of science ; it has proceeded, up to the present,

chiefly along the line of search into unknown regions and discovery of new truths, often accompanied by the spirit of conquest and domination, resulting in the tremendous amount of applications of those discoveries and inventions to practical use. No doubt this has endowed mankind with immense benefits, but, looking on the other side, we see that this spirit of search and experimentation is accompanied by restlessness of the mental attitude verging on impetuous greed for mass and speed. Not otherwise with modern industry; the enormous accumulation of wealth made possible by it is now facing serious difficulties concerning its distribution, involved in the question of social justice and even in that of the whole social structure. In short, you, the peoples of the West, are nearly facing an impasse of these problems, while we, the Orientals, are compelled to share all these with you. I cannot help thinking that we are facing common problems in spite of the geographical distance and the difference in our inheritance.

My earnest desire in playing my humble part in the International Committee on Intellectual Cooperation lies just here, amounting to deliberate investigations into how both Orientals and Occidentals can join hands for solving these acute problems, in bringing together not only our best intelligence and knowledge, but also noble ideals and high aspirations. One of the tasks to be achieved by us here in the city of Calvin is not only to fill up the gap dividing the East from the West,, but to construct a safe and solid bridge over the precarious rapid of the changing civilization of the world. To speak of myself, I am but an insignificant rivet to be used in this mighty structure. A rivet in itself is nothing but a small piece of iron, but it may play its part in a framework of any magnitude when properly used by expert workmanship, which is expected of this efficient International Committee on Intellectual Cooperation. Moreover, I feel that the spiritual inheritance of the Orient, as permeated by the sense of oneness of cosmic life, by the spirit of serenity pervading the whole realm of existence, together with the various aspects of its actual

manifestations in arts and literature, philosophy and religion, should have some important bearing upon the transition from contemporary civilization to a future, when all mankind can live not only in mutual faith, but also in sharing the universal realization of the profound source of life and faith embracing all life activities and spiritual aspirations.

Let me pray for the fulfilment of these ideals and for the successful working of intellectual cooperation, implying by the word "intellectual" not only knowledge and thinking, but also the noble aspirations of mankind.

THE TRUE SELF.

They tell us that mighty banyan-tree,
Itself a forest, has a speck-like seed,
In which it hides its life's totality,
A spell-bound prisoner, waiting to be freed.
So do you hide your Self—the One, the All—
In this my heart, this seed which you have sown ;
Waiting to wake from slumber at my call,
Waiting for me to claim you as my own.
Patient you wait. Shall I with stubborn will
Rest in myself, content with what is mine ?
Or, which high purpose, labour to fulfil,
Dying to self, my fate and your design ?
Nay, but who dies to self doth Self renew ;
For I am I only when one with you.

From Sonnets to the Universe, Edmond Holmes.

Why This Mutual Misunderstanding of East and West?

(A Sermonette)

By **A. F. Thomas M. A. (Oxon)**

WHY is it that so far all efforts made to come to an understanding between East and West have apparently resulted in failure?

It is happily *not* due to an absence of desire, as there is ample evidence of good-will both in the East and West.

The cause of those repeated failures which so often lead the ignorant to believe that their misquotation of Kipling's words in no way exaggerates the difficulty of East meeting with West on common ground is not inaccessible. It is simply a fundamental difference in outlook and judgment. What is so often misinterpreted as racial prejudice between East and West is nothing but an inherent difference in character. In other words America and the European powers are for the most part rational and scientific, whereas the peoples of the East are peoples of sentiment, a race of artists. Thus, may it not be that our respective points of view are different though our ideals are the same? How it would facilitate the discussion of all problems affecting the East and West were we always to bear in mind this fundamental difference of character!

The Western temperament is masculine; that of the East feminine and intuitive. The rational West thinks with the head; the sentimental East feels with the heart.

The scientific West must have its machinery, its speed and its comfort. To the artistic East, however, "A thing of beauty is a

joy for ever ". . . though it may be considered by some to be old-fashioned, slow and even uncomfortable.

How great therefore seems the gulf between East and West !

Yet is it not precisely so between the Anglo-Saxon and Latin races, even when they are next-door neighbours ? Witness Germany and France, or even England and France ! Why so much misunderstanding, suspicion and even warfare ? Is it no due to exactly the same fundamental difference of character ?

The Oriental temperament is closely allied to the Latin, finding much difficulty in understanding the cold reasoning of the Anglo-Saxon mind. Judge therefore how much wider is that gulf between East and West, when, added to the difference in character, there is the immense geographical distance separating us ! In the light of Montesquieu's theory of Anthropogeography' it would almost seem that so wide a gulf might never be bridged. Does it mean therefore that we must give up all hope of ever arriving at a satisfactory understanding ? Does it mean that we must yield as passive pessimists to the widely-accepted, but fallacious idea that " East is East and West is West and never the twain shall meet ? " Certainly not ! Belief in this devilish faith has been the cause of untold follies in the past, as it will be also no doubt in the future.

To arrive at a complete understanding may be impossible for centuries, but surely this does not mean that we may not live in harmony. The hard-headed rational husband cannot understand his intuitive and sentimental wife . . . however much he may flatter himself of the contrary Likewise, his home-loving, idealist wife has no patience with a husband so apparently devoid of all sentiment. From human and economic needs, however, this apparently ill-assorted couple live quite happily together. One may even say that this happiness is the outcome of their fundamental differences in character, and that the moment they recognize and respect the inherent differences in point of view, perfect domestic harmony is attained. Is it not rather in couples where monotonous similarity of

temperament is found, or where the respect of inherent differences s absent, that divorce is most frequent? May it not be also the same in the domestic relations of the world's marriage between East and West, whose viewpoints are essentially different but whose goal is the same? Here one is reminded of the wise Buddhist poem :—

"By routes diverse man may the mountain climb,
Each path presenting different views sublime—
But when to the proud summit they do rise,
The self-same smiling moon doth greet all eyes."

So soon therefore as there is a recognition and understanding of the difference of temperament, combined with a mutual respect of that difference, so soon will the gulf between East and West be bridged.

To attain this understanding and respect the husband of the West must refrain from brutality, while his Eastern wife must not resort to hen-pecking. Furthermore, the marriage must be according to the Revised Form, on terms of absolute equality, omitting the words "to obey." Thus only can the world's domestic peace be attained.

Let the West remember therefore that though rational the Western opinion is not always right, and may we humbly beg of the East to believe that she too may sometimes be mistaken, however intuitive she may be. Here, the rational West may cynically reply by saying with Jeremiah, the Eastern sage and prophet, that in judging with the heart the East has chosen a judge who is deceitful above all things and desperately wicked." If so, may we in all fairness to the Eastern wife claim on her behalf the privilege of saying the last word by quoting yet another sage, if not a prophet. Though he was of the rational sex, coming from the West and not from the East, Pascal, may perhaps be said to have been even wiser that Jeremiah when he insisted that "the heart also has its reasons, which the reason cannot understand."

For my part I care little whether the heart is nearer to the truth

than the head. All I know for sure is that the head cannot think without the heart, just as the heart cannot beat without the head. In like manner, with the world constituted as it is to-day, East and West are indispensable to each other and cannot be divorced, however much may differ their methods of approach to the Truth.

Hoping therefore to see in the near future all suspicion, enmity and misunderstanding disappear, and a lasting domestic peace established,

"I live to hail that season
By gifted minds foretold,
When man shall live by reason
And not alone by gold.
When man to man united,
And every wrong thing righted
The whole world shall be light
As Eden was of old."

"Agonkyō"

From Fourteen Lectures on the Sayings of the Buddha

By Entai Tomomatsu

Translated by Kanêko and Lewis Bush

Udakam hi nayanti nettikā
Usukarā namayanti tejanam
Darum namayanti tacchaka
Attanam damayanti paṇḍitā
(M.N. 86 angulimala-s)
Skillful is the bowmaker at polishing horn ;
Skillful at sterring ships is the sailor ;
Skillful at fashioning wood is the carpenter ;
Skillful at managing himself is the clever man !

THE sayings of the Buddha, collected after his death by his disciples comprise altogether some one hundred and eighty three volumes known as the Agama (Agonkyō), "the sayings of the Buddha." Although every one of these individual sayings merits a lecture in itself, yet such a task would entail a lifetime's work. However, I feel that the fourteen sayings that I have chosen to lecture upon, will serve to give some sort of clear insight into the really great work that the Agama is ; and the really human person that our "Lord Buddha was.

The saying that I have chosen for this first lecture was one of the Buddha's favourites and one which he was always known to be repeating. Probably this saying was greatly influenced by the Buddha's boyhood days. Kapilavastu, where the Buddha was born and spent

his early days, was renowned at that time for the high quality of of polished horn bows that its bowmakers produced. The young Prince Siddartha would often watch the craftsmen at their work; noticed the deep interest and pride that they took in not only bending the horn to the desired shape, but the great pains that they took in polishing the finished article.

The young prince was likewise greatly impressed by the great skill that the boatmen displayed when manœuvering their frail craft on the swift running waters of the many rivers that roared down past his native town from the mighty Himalayas; was impressed by the fact that although the boatman's passengers were at times alarmed at the fierceness of the current, yet the boatman himself was always confident that his skill would bring his boat and passengers safely past all dangers to the shore.

Whilst the young Prince was a lad, a great City Hall was constructed at Kapilavastu, and such pride, such interest did the populace take in the building of the great structure that most people lent a hand in the construction, if not by doing some actual work, then by helping by subscribing towards the cost of the building.

What impressed the young Prince, however, was the fact that although people greatly assisted in the building with subscriptions, and with lending a hand in the actual building, yet only by the great skill of the carpenters was the actual work accomplished.

Just as the Buddha once watched craftsman at work on their different jobs, so we today often stop to marvel at the skill of the artist; listen to the sweet music produced from an instrument by a musician; or read with wonderment of the deeds of scientists and professional men. These people that we see at work doing someting that we could not possibly do, seem to us to be entirely different beings from our own selves, and yet, they are just doing their respective jobs just as we have to do our's and to do these jobs with the utmost of proficiency they must of necessity put their whole minds into their work.

About twenty—five years ago, I went with a party of friends to Koshu, near Mt Fuji. We journeyed by flat-bottomed boat down the swift running Fuji River, renowned for its rapids, its rocks and dangerous bends. Often during the journey I had misgivings about whether we should come safely again to the shore. One false move on the part of the boatman and we should have been dashed to pieces on the rocks. But although giving us several thrilling moments, yet that boatman brought us to the shore with the greatest ease. He had no doubts in his mind about our safety. His whole mind was upon his job, which he knew that he could perform as long as he kept his mind upon it.

So whether a man navigates an ocean liner half-way round the world ; whether he performs in a circus upon a trapeze, making thousands hold their breath at his hair raising antics, or whether he writes a best selling novel ; he is just doing his particular job, perhaps better than others of his calling, but to him it is just business, just his everyday life.

Buddha does not, however, extoll a man for doing his job, his duty, proficiently. He does not mean that a man should be content to just do his job well ; in his last verse of the saying, he says :—

Skilful at managing himself is the clever man !

This last verse, although simple in its meaning, has at the same time a wide range of constructions that we may put upon it, and causes us to reflect a great deal; gives us much food for thought !

Whether a man works with his hands, with his body, with his brain or with even his feet, his skill at his work depends upon his mind. But here we find that this putting of the whole mind into work often seperates a man from his own self ; his own heart. They become seperated as does water from oil and many men in their business are entirely different beings from what they are when at home or at leisure.

Sometimes we visit a play ; we see actors or actresses portraying beautiful characters with all the skill that it isposs ible for them to

master, and so realistic are they in their acting that sometimes we feel that they are indeed themselves the true characters that they portray. Yet, offstage the actor or actress may be mean, unlovely in character ; entirely the opposite to the character that he or she is acting.

Why cannot they in their ordinary life try to live the lovely lives of those whom they so often impersonate !

Should a man keep his one self for his business, for his work, and his other self for his home or his leisure hours he must eventually come to the stage when he will regret this separation of self ; when he will, to his own bewilderment realise that such is what has happened to him.

He will find that he has divorced his heart from his mind !

He will find just as the bowmaker may find, that although he has polished to a high degree his skill, his business, yet he has allowed his own heart and character to become dull and numbed,

He has forgotten to polish his own heart—his own self !

It is of course very admirable for a man to succeed in whatever business or profession that he may be engaged in, but it is indeed sad when he comes to sacrifice his own self—his own character in such achievement. No man can really taste the real joy of life in just the achievement of his business or professional ambitions, unless he can at the same time preserve his own self. Can keep his own self, his own personality the same, whether in his work or outstde of it !

The musician may sacrifice his whole life, his health, for the sake of his art, regardless of the cost ! The craftsman may do likewise ; but as in the last line of Buddha's saying :—

Skillful at managing himself, is the really clever man !

The really sensible, clever man, never forgets himself whether in business or in any other sphere of life that he may be engaged in ; at all times he guards his thoughts—guards his own character and learns to make his heart work in harmony with his mind.

We often endure hardships for the sake of bettering our positions in life and often tax our brains, our health, our youth, for the sake of

realizing our particular ambitions. Whilst breasting such period of study, of quest for knowledge for our own improvement, we never think of money; the salary that we may earn during an apprenticeship matters little. Our whole minds at such a time are thinking of the future, of the time when we shall have passed out of the studying stage ; of the time that we hope will come when we shall have attained our goal !

It is, therefore, natural, and indeed most important that at such a time of toil, we do put our whole minds into our work ; it must be so or else we are liable, in the struggle, to get hurt !

At such times we realise how precious are our minds, our bodies ; we realise the value of sincerity of effort and however hard the climb upward, no moment of idleness besets us, We only think and pray that we may day by day grow in knowledge and strength.

And once that our climbing period seems to be over ! When we have to all appearances attained success, and marry ; gather children around us, build our own homes, it is then that we sink back and think how lucky we are ; and for a time become more or less contented.

Once worries are over, future assured, then it is that we are liable to sink into a niche, into a cranny of content for a time !

Very soon, however, no matter how well we are endowed with worldly goods we find a sort of loneliness creeping upon us ; we begin to want something more than business and home !

We have, perhaps, at this time become just like machines. Still take an interest in our work, still find great satisfaction in the fact that we are the bread winners on whom our families depend, yet we cannot help but feel some sort of regret that we cannot attain something else—that we cannot conquer fresh fields !

At the end of the working day we travel home by street-car, train or perhaps even in our own Rolls-Royce, going by the same routes, seeing the same people, the same houses, finding just as in business everything the same ; finding that we are just cogs in the

wheel and nothing more.

Perhaps we find extra joys such as an increase in salary, a boom in business which we find great pleasure in telling about to our wives or friends, but even so, these surprises soon wear off in their temporary pleasure and we again just go along working, sleeping, eating, just as before.

At home after dinner is over and the children sent to bed we perhaps play the gramophone, go to a movie show, or a play, or read a novel ; we must find something to take our minds away from business and from our loneliness. It is these pleasures with which we are so well served with in this modern age that make life at all tolerable to us. Always to amusements do we turn in our idle hours to ward off our loneliness.

Before returning to our homes at night, we often go to a cafe for a cup of coffee or other stimulant with some friends. We feel the need of stimulating our tired nerves, for we have come out of an atmosphere of toil into that of leisure for a few hours ; we desire companionship and in short we desire amusement—anything to take our minds away from work and the dullness of our lives !

It is at this stage that a man finds a gap in his life. To him business is business and nothing more; he cannot find anything else in it but a means with which to live and he then longs for the time when he may be able to retire and get away from it all.

At this stage, man is just as the maker of bows, who has given everything to attaining proficiency in polishing his bows, but who has, perhaps, forgotten to polish his own heart !

The seaman who has become proficient in navigating his craft, is often overcome only by the waves and currents of content and self satisfaction or greed, and neglects to steer his heart on its proper course.

The carpenter may build marvels of wood, yet he may be neglectful in such process, of carving out properly the course of his own heart !

The musician's instrument may play sweetly, be in perfect tune, but can it always be said that his heart is the same !

The judge may mete out judgement upon his fellow men with great wisdom but can he always fairly judge his own self !

My business is not to criticise others ! I am a religious educator, but even though I may be able to teach children, yet I find it hard to educate my own children. But most of all do I find it difficult to he educate my own self !

A Prime Minister may manage with great skill a nation, yet can he always manage his own household !

Even a great financier dealing in millions in business finds no doubt that most difficult of all is the management of his personal and domestic finances !

The clothes of the dyer are often faded ; the health of the doctor often uncared for ; the spiritual welfare of the religious teacher neglected !

Though I lecture to others on the teaching of the Buddha, do I follow strictly those teachings myself ! Sad to admit I often find myself looking upon my work as just a business.

Thinking sometimes to myself, I often wish that the words of the Buddha which I teach to others might sometimes become powerful sticks that would strike at me to make me remember my own weak self !

Here again, in my own case, is the instance of business enveloping a man's whole self ; casting aside everything at times for greed !

But the true path as taught by the gentle Sakyamuni is the right path ; is the right teaching which can give us true happiness, can point the right way, show us true sincerity ; show us how to polish our hearts !

The teaching of the Buddha can beautify our whole lives ; whether in business or in our leisure. It can give to us all a brighter outlook on life.

We have no need to shave our heads, become hermits in some lonely

mountain retreat to be true and sincere Buddhists, sharing the great teaching !

We can follow the teaching in every moment of our lives ; whilst working, whilst playing, and can moreover work better and play better in a finer spirit and carry the happiness that the teaching of the Buddha gives us wherever we may go !

With the new interest of the Dharma with us, we find no idle moments, no lonely hours and our lives become full of hope and happiness, whatever our state or calling !

Recently, members of my organisation were collecting alms, begging of the passers-by in the street, for subscriptions towards helping the victims of the terrible typhoon that overcame the Kansai district last year.

Some of my helpers may have had some sort of idea of pride in helping others!

I urged upon them all, the casting aside of all pride ; of making themselves humble ; of not begging of the passers-by for their own self-satisfaction over the amount that they could collect, but for the whole sake of their duty in helping others in distress. Therefore, I urged them to think of themselves as just beggers—begging in the name of the Buddha—begging with all sincerity and as a means of training themselves in the true spirit of the Dharma !

Givers of alms and receivers of alms should be united in the true spirit of Buddhism, otherwise their efforts are wasted !

Helping, or receiving help, it should all add to our knowledge of the Dharma ; should all be a lesson to us and benefit us accordingly in our spiritual lives.

All of us can help others in some way or another. The teacher can always spare an hour or so after school is over in teaching those who are unfortunate enough in not being able to afford education ; help orphans ; entertain them with kindness and love !

No matter if we sell life insurance, doctor the sick, write books, preach religion of any kind, entertain, navigate ships ; whatever we

do for a living, we can just put that extra bit of goodwill and sincerity into life ; work with the sincere thought of others inspiring us !

We can all too, at the same time respect our jobs—whatever they may be. A man may find some sort of self-satisfaction in cheating his employer of time or anything else, but in reality he is only cheating himself ; robbing himself of his self-respect, just throwing his personality upon the garbage-heap ;

Our lives, whether in business or elsewhere, are our own dōjōs (excercise halls) where our whole beings may find excercise for every power, every faculty of heart, body, and mind.

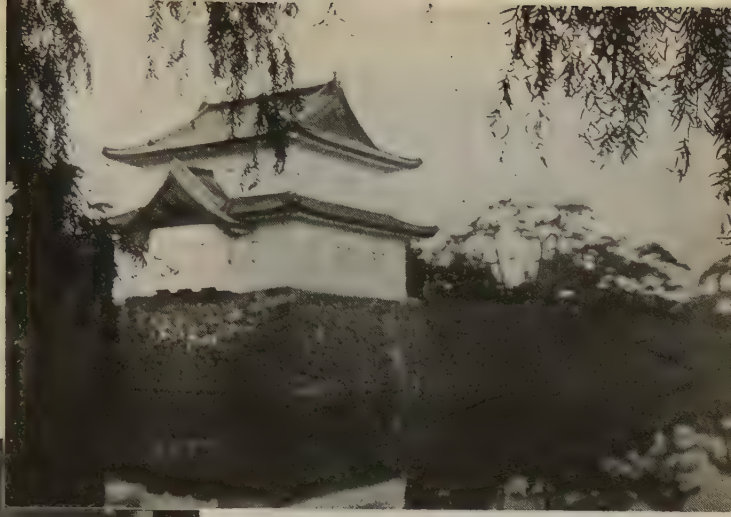
Every-day in life should mean a step onward in our knowledge of true life ; not a day should be wasted ; every day counting towards moulding the character and spiritual wellbeing. Such is the true road to happiness !

The whole mind whether at work or otherwise should ever be as the minds of the Zen monks in meditation. At peace and in harmony, with the heart and body ; working together to obtain and realise the best in everything in life and what is in us !

True happiness do I receive in spreading the word of the Buddha, and although I receive money in payment for such work, yet I assure you that I preach from my heart ! I could not do otherwise for I feel that I am all the time benefiting myself when lecturing upon the " true word."

Skillful is the bowmaker at polishing horn ;
Skillful at steering ships is the sailor ;
Skillful at fashioning wood is the carpenter ;
Skillful at managing himself, is the clever man !

If at times I feel that may heart is inclined to leave my work ; that it is tending to become just a business, I reflect upon the wide words of the Buddha and revive my heart and mind into harmony of thought. It is this knowledge of the Buddha's teaching ever before us, that can help us at all times ; pervading as it does our lives, it can ever bring us hope, joy and comfort !

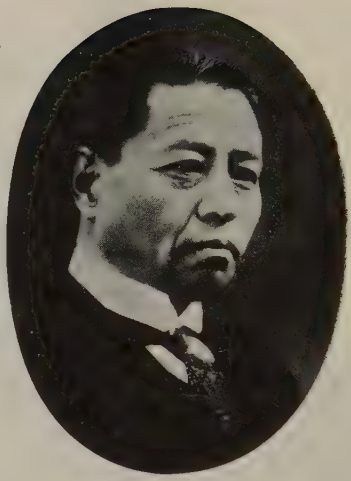


The Imperial Palace
Tokyo

The Statue of "Hachiko" at Shibuya Station,
Tokyo

Kiyosumi Garden Fukagawa, Tokyo

The Late Dr. J. H. Woods



The Late Prof. K. Watanabe

The Late Gijo Sakurai

Mr. Eizaburo Fujii

Chuken Hachi—The Faithful Dog

By **Jukka Yoshimizu**

ANIMALS, particularly dogs and horses, have ever been the friends of man and tales of their friendship and devotion often occupy the columns of the press. One of the most beautiful tales of dog devotion that has come to light of recent years, is the story of the faithful " Hachi ", the Akita bred dog which belonged to the late Dr Ueno, of Tokyo Imperial Agricultural College, and so beautiful and inspiring is this story, that the Education department have ordered that it shall be included in future editions of text books for Japanese school children. Whilst Dr Ueno was living, Hachi made it a rule to accompany his master to the railway station at Shibuya, Tokyo, every morning and also to meet him at night and accompany him home. Seven years ago, Dr Ueno suddenly died, Hachi not knowing this, continued his practice of going to the station and there he would sit for hours patiently waiting his beloved friend and watching eagerly the faces of the people that came with each train. This devoted dog followed this routine faithfully until March 8th of this year when he died at the ripe age of 13 years. Day in and day out for seven years Hachi faithfully waited Dr. Ueno, never being able to understand as to why his master never came and always waiting in the hope that he would one day come smilingly from the train to greet his pet as of old. Hachi attracted the attention of thousands of people who used the Shibuya station and a few years ago, Mr Hiroshi Saito, the founder of the Society for the Preservation of the Japanese Dog, aroused public support and had a monument erected to the faithful animal which stands outside the railway station where he waited in vain for many years. This Japanese dog sets an example of devotion and loyallty that should be an example to all, for seldom do we find such devotion among humans !

Japanese Gardens

By **Lewis Kusamura**

INTRODUCED into Japan from China and Korea with Buddhism, gardening, fostered by Buddhist culture, like the other arts, has become almost perfect and reveals the poetic and artistic nature of the Japanese people. From the beautiful landscape gardens of the plutocrats to the " Bonkei " (Gardens on a tray) or in a box, of the more humble people, few if any Japanese are without a garden of some kind or other.

Landscape gardening has of course, for its aim the arrangement of rocks, trees, water, sand etc. so as to set out in miniature as an artist does on a canvas, the picture of the acme of scenic beauty.

The usual features of a Japanese garden are an island set in a pool, not necessarily containing water, connected with the mainland by bridges ; toro (stone lanterns), dwarf trees, and boulders and curious shaped rocks so cleverly and artistically set out so as to give, even in a garden of very limited size, some idea of the natural beauty of a wide landscape.

When the Zen doctrine was first introduced into Japan, the principles of the religion were applied to the traditional rules for the construction of gardens, and coming under the meditative philosophy of the Zen sect, at that period so enshrouded in mysticism, the gardens became tinged with an austerity so symbolical of the Zen philosophy. The Cha-no-you, (tea ceremony) introduced by the Zen priests also greatly influenced gardening, for provision had to be made for the erection of the tea pavillion (cha seki) where the tea cere-

mony was held. Many such gardens are preserved to the present day and are attributed to the craftsmanship of Muso Kokushi, a famous Zen priest who died in 1351 at the age of 75, and who is said to have designed the garden of the famous Kinkakuji at Kyoto, long before the famous " Golden Pavilion " was built for Shogun Yoshimitsu.

Japanese gardens are identified in two different types. The hilly (Tsukiyama) and the flat or level (Hiraniwa). In ancient times gardens were often referred to as Shima (Island) on account of their main characteristics consisting of in those times, an island set in a lake, or with running water from an artificial fall swirling around.

For many years the " tsukiyama " hilly garden, was the most popular, probably on account of the fact that most mansions and temples were built usually upon hill-sides and the " hiraniwa " or level garden, depecting a valley or moor being only designed for small gardens situated in limited spaces. The introduction of the " tea ceremony " and the erection of " cha seki " made the level type gardens popular, but both have had their times of favouritism over the other, and have grown up side by side as the two forms of landscape gardening, as popular today as centuries ago, but with the hiraniwa being now the favourite type.

These aforementioned types of gardens had three styles. The very formal, the semi-formal and the wild or semi-wild type. Water was considered a necessity for a hilly garden and if possible, a waterfall, but sometimes the water was only just suggested. An island being surrounded by pebbles, or a background of rocks being provided, suggesting a waterfall.

Until the Tokugawa era, the design of gardens was in the hands of priests and the " Masters " of the tea ceremony numbered many of the greatest designers of landscape gardens that ever lived, the greatest being Sen no Rikyū the great tea master of the time of the great Taiko (Toyotomi Hideyoshi) who was responsible for the garden of the Chijaku-in temple in Kyoto, and many others.

Professional gardeners (niwa-shi) dealing in the raw material,

gradually took into their own hands the task that was rightfully theirs, but it was many years before they were able to excel if they really ever did, the creations of the great tea masters.

The activities of the most famous gardeners had hitherto been confined to Kyoto, but gradually the centre moved to Edo (Tokyo) and here gardening become revolutionised by the utilization of natural scenery to form a background. Gardens were also utilised to provide commodities for consumption. The reeds of the duck ponds providing arrows, and the trees providing plums. During the Tokugawa period the gardens of the mansions of the Daimyō of Edo were works of art but many of them were doomed to decay or to be neglected with the advent of the Restoration in 1868. Military schools, colleges, museums, now stand in their stead, but many are still in excellent state of preservation and we hope to describe some of the finest and most famous in later issues.

Haru-No-Yo

Haru-no-yo wa
Sakura ni akete
Shimai keri

Spring Night

Feasting beneath the cherry flowers gay,
Heedless of the swift fleeting hours, we stay,
Until the vernal night has passed away.
Basho

Japanese Buddhism

A Characterisation

By

Bruno Petzold

I.

Introduction.

ALL religious experience has that in common, that the central powers in man are seized by a final reality which supports us directly and puts us under direct liability. Modern philosophers of religion, like Prof. Hauer in Tuebingen, call that the "Urphaenomen" (the original phenomenon). As soon as the "Urphaenomen" assumes shape, it is formed and developed by the soul of the race, with which it is brought in contact. Consequently the experience of God can never be something absolute, but will always be determined by the race element.

Even the great founders of religion, like Buddha and Christ, are subject to this law. As far as universal powers are prevailing in them, they belong to the whole of mankind; however simultaneously they are conditioned and limited by their race. Thus Christ, notwithstanding his universality, belongs on the whole to the Semitic type of soul of Anterior Asia, while Buddha Sakyamuni is a representative of the Indian type of soul. And as the Semitic and Anterior Asiatic type of soul of Christ comes in conflict with the Indo-European world and its faith and is influenced by it, likewise the Indian style of soul of Buddha comes in conflict with the Central-

and East Asiatic world and its faith and is so influenced.

This fate Buddhism and Christianism can so much the more not escape, since these religions, like Mohammedanism, consider it their foremost duty to bring salvation to the whole world, in contradistinction to the Hindu—, Jewish—and Shintō creed which address themselves only to the nation or to the race from which they originated.

To speak especially of Buddhism, this religion has now become almost extinct in the country of its origin, that is India proper. Instead it is still flourishing on the one hand in Ceylon, Java, Sumatra, Borneo, Burma, Pegu, Annam, Laos, Cambodia, Cochin China and Siam, on the other hand in Nepal, Sikkim, Bhotan, Tibet, China, Mongolia and Tartary, Manchukuo, Korea and Japan, where it was propagated during eleven centuries, i.e. from the 6. century before Christ until the year 639 after Christ. The former group of countries are devoted to the so-called Hinayana Buddhism or the Buddhism of the Small Vehicle, based on the Pali texts, while the latter group adheres to the so-called Mahayana Buddhism or the Buddhism of the Great Vehicle, founded on Sanskrit texts and their translations.

This twofold classification however does not take into sufficient account the actual facts, since every single country, by reason of its historical development and of its geographical, climatic and social conditions, has imposed its peculiar character on the Buddhism, that it adopted. Thus Hinayanism in Ceylon is by no means entirely similar to that of Burma and Siam, and the Mahayanism of the various countries which profess this faith shows also a great variety. Tibet and Mongolia are monopolized by a Mahayanism which is to be characterized as Tantrism, while the Mahayanist creed of China finds its expression in the Zen—and Amida cult. The following essay aims at providing the reader with a clear understanding of the peculiarities of the Buddhism of Japan. In doing so, we intentionally avoid plunging into the depths of metaphysics, and we shall only comprise into our discussion such aspects of the problem which are evident

even to the cursory observer and do not need any display of technics for their description.

II.

A. The Six Characteristics of Japanese Buddhism.

Six characteristics may be ascribed to Japanese Buddhism. They are : continuity, variety, adaptability, national spirit, ideality and inwardness.

1. Continuity.

The first characteristic of Japanese Buddhism is the continuity of its development. The Japanese pride themselves on their dynasty lasting ininterruptedly through the centuries and even millennia. A similar continuity can be found in the field of Buddhism. In China, together with the change of dynasties, Buddhism experienced violent convulsions, which over and over again broke the thread of its development and wrecked the ancient forms of this religion. Japanese Buddhism, on the contrary, though it has not been exempt from epoques of decay and even of partial persecutions, has on the whole been spared any great catastrophies. Consequently it has been able to hand down its cultural attainments from generation to generation. Certain sects and schools which dont exist any longer in China, are therefore still preserved in Japan, and monuments of Buddhist literature which we would search for in vain in China, their country of origin, are still to be found in this island realm. We may say, that it has become the great treasurehouse of Mahayana Buddhism, and we have only to ransack it, in order to learn to understand as to how the Buddhist schools of the East are so interconnected.

The expansion of Buddhism among the laity in Japan has also taken place in strict continuity. If we throw into stagnant water a stone, then around the point, where it fell in, there arise concentric circles which assume an increasing diameter, until at last the whole waterbasin is drawn into the motion. Buddhism in Japan spread in

a similar way. First the Imperial Court was affected by it; that happened in the middle of the 6. century. In the Asuka epoque (552–646), the Nara epoque (646–794) and the Heian epoque (794–1185) the influential sects, i.e. the Sanron—, Hossō—and Kegon Sects and the Tendai—and Shingon Sects, found their support in the Imperial family and in the aristocracy of the Court: they were the real pillars and patrons of Buddhism. In the Kamakura age (1185–1392) the circle extended to the warlike Samurais who favoured with their patronage the newly imported Zen Sect. Soon afterwards the Jōdo—and Jōdo Shin Sect made their appearence and henceforth the citizens began to contribute their influence on the destiny of Japanese Buddhism.

Now a new form of Buddhism arose in response to the spiritual demands of the people, and a religion which until then had consisted in a reciprocity of the clerical hierarchy with the Court bureaucracy on the one side and the military cast on the other side, ceased to be a mere affair of national policy and became a question of individual piety. When moreover the Nichiren-drum began to resound in the streets of the Japanese cities and villages, the signal was given which encouraged even the lowest-born to enrol himself among the followers of Buddha, and the masses were firstly caught by an frenetic enthusiasm for Shaka's teaching.

Like everything else religion depends on fashion. Therefore it could not be helped, that in Japan too certain sects became to loose their importance or disappeared entirely, like the Ritsu—, Sanron—, Hossō—and Kegon Sects, which flourished during the Nara period. However what became extinct as sect, continued to survive as school and as type of doctrine,—and consequently one is entitled to say, that a marvellous continuity of tradition pervades the whole of Japanese Buddhism.

2. Variety.

From continuity of tradition there arose a great variety of schools and sects.

Buddhism was introduced into Japan in the middle of the 6. century from Korea, and the teachers of Shōtoku Taishi (572–621) in Buddhism were Koreans. However this imperial regent himself, as we know, inaugurated the cultural intercourse between Japan and China. Consequently in the Hakuō period (645–724) that followed on the time of Shōtoku Taishi, Buddhism was imported directly from China. That was continued in the Nara age, and in this way almost all schools and doctrinal types of Chinese Buddhism took root in Japan. First to be mentioned are the Sanron—and Hossō Sects. Both are reckoned among the preliminary schools of Mahayana Buddhism and represent the doctrine of the Three Vehicles (Triyana, Sanjō). The former is based on sāstras (ron) only, the latter on sūtras and sāstras (kyō and ron),—both being of Indian origin, since the Sanron Sect was the Chinese form of the Indian Madhyamika School and the Hossō Sect is the Chinese form of the Indian Yogacarya School. Combined with the Hossō School is the teaching of the Kusha School, based on the Abhidharma Kosa Sāstra, and combined with the Sanron School is the teaching of the Jōjitsu School, based on the Satya Siddhi Sāstra,—that is the teaching of two Hinayana schools. The introduction of the Sanron and Hossō Schools therefore meant simultaneously the introduction of Hinayana Buddhism into Japan, certainly not in form of sects—there have never been any Hinayana sects in Japan !—but in form of philosophies.

In the carly part of the Nara age the Kegon Sect took root in Japan, a pure Chinese One Vehicle (Ekayana, Ichi Jō) School, founded on the Kegon Gyō (Avatamsaka Sūtra). Also of Chinese origin was the Tendai Sect, standing on the Hokke Kyō (Saddharma Pundarika Sūtra) and imported into Japan at the begining of the Heian era, while the Shingon Sect, which takes its stand on two Tantric Sūtras, i.e. the Dai Nichi Kyō (Maha Vairocana Bhisambodhi Sūtra) and the Kongō Chō Kyō (Vajra Sekhara Sūtra) and was established in Japan about the same time as the Tendai School, reaches back beyond China to far India. The founders of these two One

Vehicle-Schools, Dengyō Daishi and Kōbō Daishi, were in regard to their theories also greatly influenced by Kegon Buddhism.

At the beginning of the Kamakura era the Zen teaching, which already in former ages had been transplanted into Japan by Dōsen and Dengyō, without having firstly attained here any great success, was once more introduced from China by Eisai and Dōgen and this time it became soon very flourishing. To these schools of Chinese or Indian origin there were added, also in the Kamakura age, the Yūzū Nembutsu—, Jōdo—, Jōdo Shin—and Ji sects which propagated the Amida cult. This kind of Mahayana Buddhism was already known in the 5. century in China ; but there it had not yet been organized in a sectarian way, as it was done now in Japan.

The last sect to make its appearence in Japan during the Kamakura era, was the Nichiren Sect. Like the Tendai Sect it is based on the Hokke Sūtra, and therefore it is also called " Hokke Sect ". We could define it as a popularized Tendai Sect, whose metaphysics have been limited to a minimum. The Chinese as well as the Japanese founder of the Tendai Sect are inserted into the Mandara or " sect charter " of the Nichiren School, while it vehemently rejects the founders and teachings of all other schools. Even the Tendai School finds mercy in its eyes only in so far as it is not " poisoned " by occultism.

The total number of Buddhist schools and sects, to be found in Japan, amounts to 12 or 13, if we include the branch sects to 58. The small Ji Sect, taken by itself is divided into 13 branches. That is a variety which may cause astonishment, especially if we remenber the uniformity of Tibetan Buddhism and the hybridism of present Chinese Buddhism.

In spite of this dismemberment into many different schools and sects, there rules on the whole a peacefulness worthy of acknowledgment among the Buddhists of present day Japan, and even in questions of doctrine we find a far reaching conciliatory spirit. Of course that has not always been so. In the mediaeval times, when

the monasteries still kept crowds of armed monks, it happened more than once that the priests of various sects broke each others neck and mutually reduced their most important temples to ashes. However their feuds were only sporadic and, in regard to their importance, they cannot bear any comparision with the extensive religious wars which exploded in Christian countries and devastated whole empires. If we except the Nichiren Sect, any serious contention between the Buddhist sects has almost been out of question in Japan since the beginning of the Tokugawa time. It is therefore not to the point, when a Christian critic maintains : " The Buddhist sects that have sprung up in Japan are more radically diverse and antagonistic to each other and to primitive Buddhism than the denominations of Christianity are to each other and to primitive Christianity."*)

This statement sounds most unconvincing, since other Cristian writers praise the tolerance of Japanese Buddhists towards the adherents of other creeds, especially towards Christianity. Thus a Methodist missionary who can look back on a decade of activity in Japan, wrote recently :

" Buddhism, especially the Mahayana, has usually been tolerant toward other faiths. We find evidence of this in the accretions to Buddhism from practically every other religion with which it has had contact. This was certainly true in the relationships with Shintō, and today the same can be said concerning Buddhism's contacts with Christianity. The religion of Enlightenment has shown itself willing to give and take wherever distinct advantage to itself as a religion might result. It is not unusual for Buddhists to open their temple grounds, even their monasteries, for Christian gatherings and conferences. Christian speakers are sometimes invited to Buddhist meetings. This spirit has in turn communicated itself to the Japanese people as a whole. The tolerant attitude of the Japanese toward different religious and cultural viewpoints finds frequent expression in the

*) cf. Sidney L. Gulick : "Evolution of the Japanese", pp. 197, 198—5. ed. 1905.

literature of the empire, and nowhere better than in the well-known verse of a popular bard :

'By routes diverse men may the mountain climb,
Each path presenting different views, sublime,—
But when to the proud summit they do rise,
The self-same smiling moon doth greet all eyes.' "*)

We have particular reason for pointing to this statement, since certain incidents which lately occured in the Mission field of Japan, have given apprehension to foreign observers and countenanced the mistaken view, that there exists to-day among the Japanese a widespread animosity against the Christian religion. That is surely not the case. At any rate, when some friction between foreign missions, especially Roman-Catholic ones, and Japanese authorities occured, specific Buddhist views and tenets had nothing to do with it, since the whole trouble arose over the duty of students and educationists of Christian colleges to pay their respects at the Shintō shrines which are symbolical of the national spirit.

In the Asuka—, Nara—, Heian—, and Kamakura eras we saw Japanese Buddhism at work, to absorb more and more religious and philosophical elements, by introducing new doctrines and sects from Korea and China and by incorporating them. In this way Buddhist literature was enriched and the Buddhist horizon became more and more enlarged. Also in modern time, in the Meiji—(1868–1912), Taisho—(1912–1926) and the present Shōwa era, Japanese Buddhism is eager to absorb, whatever in foreign countries is produced in the field of Buddhism and of relative learnings. This time Europe, America and India are inserting new elements of culture into Japanese Buddhism. The methods of modern Sanskrit learning and the achievements of Pali scholarship, as well as those of Tibetan and Mongolian philology and science of religion, connected with a number of brilliant names not only of European, but also of American and

*) T. T. Brumbaugh: "Religious Values in Japanese Culture", pp. 53, 54—Tokyo 1934.

Indian scholars, have been adopted by Japanese Buddhism. The analysis of the philosophical systems of India and of Indian Buddhism which has been undertaken so successfully in most recent times by occidental and also by Indian scholars, has deposed its sediments in Japan and has fructified Japanese Buddhism. Notwithstanding its own merits, which are only too evident, it acknowledges without reserve, how much it owes in modern time to Europe, America and India, with which latter country Japan has now entered into direct scholarly intercourse, while in the Nara—and Heian eras it had to obtain its supply of Indian, especially of Sanskrit scholarship via China.

3. Adaptability.

The import of Buddhist elements of culture from abroad, that went on almost continually through the ages and never suffered any entire interruption even in the times of comparative or complete seclusion of Japan, as were the Ashikaga era (1392–1568) and the Tokugawa era (1615–1867)—the Momoyama era (1568–1615) lying between, being more friendly disposed to foreign intercourse—will appear at first look like a mere process of absorption. Japan would then be comparable to a sponge, that greedily sucked in the religious nectar brewed by foreign hands, as it imbibed all other life-giving tonics, offered to her by foreign civilisations.

However this comparision is imperfect, as all comparisions are, because a process of absorption is something purely mechanical. In regard to this appropriation of Buddhist elements of culture, on the contrary, spiritual elements play a main part, that is two tendencies which seem to be contradictory. We mean the capacity of the Japanese to accommodate themselves to the outer-world—a tendency which may be called centrifugal, and on the other hand their capacity to preserve their national individuality in spite of all influences rushing upon them from outside—which may be labelled the centripetal tendency.

Let us speak first of the adaptability of the Japanese.

According to one theory the Buddhism of India did not possess any adaptability at all and has therefore fallen a victim to the persecutions of the Mohammedans. According to another theory Indian Buddhism displayed too much adaptability and, as a consequence, has been merged in Brahmanism. Chinese Buddhism evidently had too little adaptability and therefore fell into a regrettable, let us hope only temporary decay. Japanese Buddhism possesses the right measure of adaptability that induces it to take always in account changing circumstances without loosing thereby its proper nature.

Certainly Japanese Buddhism too has not been entirely exempt from periods of deterioration. Thus Buddhism, after it enjoyed a long spell of prosperity during the Tokugawa Shogunate, was treated rather harshly by the Meiji Restauration, and by the Neo-Shintō coming at that time into power. In the years 1868–1874 it was disestablished and dispossessed of its privileges, and in the era of rationalism which followed upon this spoliation Buddhism was considered by educated Japanese like a tissue of lies and stupid superstitions. Not only among the upper classes, but even among common people the Buddhist Church was for a long time looked at as an institution which entered into function only at funeral ceremonies, and the Buddhist priest had to suffer under the opprobrium to be a faineant and parasite who was not even worth the rice which he consumed.

However the Buddhist Church has overcome this severe trial and by courageous reforms which it performed upon its own body, it has once more gained such respect that it is requested to-day by the state to lend a helping hand in the solution of social problems. The Buddhist Church has thereby merely resumed its old historical function. For through all epoques of Japanese history,—from Shōtoku Taishi to Dengyō Daishi and from him onwards to Shinran Shōnin, Nichiren Shōnin and Jigen Daishi, the friend and adviser of Tokugawa Ieyasu,—always the leaders of Japanese Buddhism have

proved themselves as pillars of the state, who understood the necessity of adjusting their church and religion to the changing needs of the state. Japanese Buddhism has thus experienced constant renovations and rejuvenescences which are unknown to other Asiatic countries.

This elasticity is first of all undoubtedly inherent in the nature of Mahayana Buddhism. But if it is so particularily prominent in Japan in contradistinction to other Mahayanist countries, the character of the Japanese people is also responsible for it. The elasticity, vitality and activity of the Japanese people raise the elasticity, vitality and activity embraced in Mahayana Buddhism to a higher degree, and they have always produced in Japanese Buddhism an agility, which makes the constant reproach cast upon Buddhism as being a religion of quietism to appear outright ridiculous.

Japanese Buddhism in our days manifests a really astonishing adaptability in introducing modern methods of scholarship and a modern organisation of universities, schools and publicity. This adaptability is moreover evident in the field of inner mission and of social service, where the methods of the Christian Church are being imitated, and in the juvenile associations, which also have come into existence, owing to the example set by the Christian Church. The modernisation which we meet everywhere, even in Buddhist architecture, is an expression of a quite extraordinary adaptability.

We may find to-day in Japan even Buddhist reformers who, in their endeavour to bring the Buddhism of their country into harmony with the needs of modern times, would not shrink from abolishing old temples and sacred monuments, such as Hieizan and Kōyasan—simply because the means of upkeep are too heavy a burden for the sects concerned to bear. "Let us pull down the old temples and make better provision for the Buddhist schools and universities!", they cry.

Every lover of art and whoever cares for the historical traditions and the religious culture of Japan, will consider it an irretrievable loss, if such central seats of Buddhism in Japan should ever be abolished.

Already the installation of cable cars, on the slopes of venerable and holy mountains, destined to the cult of Buddha, seems to many friends of the old traditions to be a modernisation, which comes near to profanation. However so much must be conceded—that is that Hieizan and Kōyasan and similar sancturies do not constitute by themselves Japanese Buddhism, and that it could continue to exist, even if these sanctuaries had disappeared.

(to be continued)

At Kamakura

' Midst onetime camp,
Of Taira-Minamoto clan
Meditating, contemplating
Placid-bland ;
Buddha sits and sits
In solemn thought,
Seeking solutions.
To the evils of the world of men.
And through the centuries he meditates,
Through times of strife and toil.
Oh Buddha ! lead the only way,
We mortals of this worldly soil !

From " Shinonome "
By Lewis Tsujimura

The Late James H. Woods

By **Kanji Fukuchi**

ON the 14th of January of this year, there passed away from this world after a long and brilliant-scholarly life at the age of 71 years, Dr James H. Woods, Professor Emeritus of Harvard University U.S.A. and who was a great scholar of Indian Philosphy, Hinduism and Buddhism. Dr Woods was connected with Harvard University for over 30 years ; a great lover of Japan and the Japanese people, he will be remembered by all Japanese who studied at the great American institution, as one who was always their friend and ever sympathetic towards them and their country. Dr Woods retired from Harvard University last year, and arrived in Japan last December. His object in coming to this country, apart from renewing acquaintances with many old friends, was to edit and publish the manuscripts left in his charge by the late Prof : Bigelow, concerning Tendaigaku and Tantrayana and he intended to spend the rest of his life at this work. Before the learned Dr could even start his work he was suddenly taken ill at the Imperial Hotel, Tokyo, and despite every attention of the finest physicians passed away quietly after only one month stay in the country that he loved and admired so much. The funeral service was held at Aoyama Trinity Church and attended by many prominent Japanese scholars, among whom were, Dr Anesaki, Dr Yabuki, Prof : Takagi, Prof: Kishimoto and many others of note. A Buddhist service for the late Dr, was held at Denboin, Asakusa, on January 19th attended by the widow, many foreign friends of the late Dr, and Drs Nagai, Tachibana, Prof : Kimura, Prof : Yamamoto, Prof : Brinkley and many other Buddhist friends. Not only Japan, but the whole world has lost a learned gentleman, and our deepest sympathy is extended to the widow, who left for the United States late in January with her husbands remains.

The Kwannon Hall

Of Asakusa

***By* Jack Brinkley**

THE Kwannon-do of Asakusa, situated in Asakusa Park, is a hall where Kwannon Bosatsu (Avalokiteshvara—Boddhisattva in Sanskrit), is enshrined. He (The Bosatsu really transcends sex, but since no appropriate pronoun is available, this is provisionally used) is the one that is most popularly, most devoutly, and most devotedly worshipped in Japan.

His merciful heart overflows with a feeling of loving-kindness for all sentient beings, and it is for this reason that he has everlasting life and incarnates himself in infinite forms in order to make mankind live in righteousness and perfect happiness.

The hall was first built in 1642 by Iyemitsu, the third Shogun of the Tokugawa Government and is the centre of Kwannnon worship in Japan.

Although it has recently been renovated, the hall is however, despite great improvements, just the same today as it was when first built, the size of one hundred and eight square feet remaining the same.

The sacred image of Kwannon, which is about two inches high and made of gold, came out of the River Sumida, then known as the River Miyato, during the reign of the great Empress Suiko 628 A.D.

There is a romantic legend attached to the finding of the image. Iti s said that when three brother fisherman were fishing in the River, that they noticed something brilliantly shining in their net.

On investigation it proved to be none other than the Kwannon

image, which is today one of the most famous in the land and Mecca of millions of Buddhist worshippers from all over the Empire.

The descendants of the fishermen who found the image are still living and serving the Bosatsu.

The whole area of Asakusa Park covers some sixty thousand tsubos where apart from the Kwannon Hall, are erected a five storied Pagoda, a Niwomon Gate, the Abbot's residential quarters, library, Young Men's and Womens Associations seperate halls, and more than fifty other buildings which belong to the main Kwannon-do.

Located some two cho south of the Hall, is the Asakusaji, the resident priest of which, is the director of all affairs pertaining to the Hall.

Asakusaji garden is one of the most famous in Tokyo, and was designed some two hundred and fifty years ago, by the famous landscape-gardener, Kobori Enshu of that time.

Under the direction of Asakusaji, are twenty-four " Shi-In " and fifteen " Matsuji "

They are subsidsiaries of the main Temple. The twenty-four " Shi-In " situated north of the Kwannon Hall.

All the religious movements that are carried out in the name of the Hall, are directed by the priests of the Asakusaji and its twenty four " Shi-In " aided by the delegates of the followers attached to the temples.

The principal affairs of the Kwannon Hall, are the daily and monthly services and others connected with the worship of the Kwannon Bosatsu, but among these services there is a most famous one which is held in October of each year and is known as " Kwanjoye ".

This ritual of " Kwanjoye " covers a wide range of meaning. In the first place, it possesses the characteristics of baptism, in that those who attend the ceremony being symbolically purified, and secondly, those who partake of it becoming closely connected with the Buddha, in Karmic ties.

The " Kwanjoye " is also used on the occasion of ordination. The sublimity and grandeur of the ritual is famous all over the country, particularly in the Kwanto district, attracting a vast concourse of people, numbering well over thirty thousand on an ordinary year.

These various ceremonies and rites are performed from our heart felt desires to realise in ourselves, the love and truth of Kwannon, for when this is manifested in all its purity and sincerity, then the world in which we live will be a Kingdom of Kwannon Bosatsu.

The Japanese Buddhists all pray for this Kingdom to be realised, not only to this country, but to the whole world. Where no petty quarrels, whether racial, political, social, or religious, would be allowed to prevail under any pretext whatsoever.

Asakusaji, belongs to the Tendai school of Buddhism, the head Temple of which is situated on Mt Hiyei near Kyoto.

This school, which was founded by the great Dengyo Daishi about eleven hundred years ago, has over four thousand dependent temples under its supervision. The Tendai is the root of all the Buddhist schools of Japan. The Jodo, Shin, Zen, and Nichiren, which are regarded as being new schools of Buddhist thought, all came into existence during the Kamakura Era, and are the offspring of Tendai.

The founders of these later schools were invariably earnest students of the Tendai doctrine and studied on Mt Hiyei. Their religious movements started after they had assimilated all that was Chinese or Indian, when they set out to create something that was characteristically Japanese.

It may be safely said, that if Japan has indeed anything to contribute to world civilization, then it must be more than anything else her Buddhism, as existing in the various existing schools.

Those who come to this country with a sincere wish to fathom the mysteries of Japanese culture and to attain a thorough understanding of the people, must first of all become acquainted with Japanese religion and philosophy of life, and their ideals, which are revealed in the worship of Kwannon Bosatsu, as love incarnate.

We will now proceed to enumerate some of the principal, social and charitable undertakings which are at present carried out by the Asakusaji.

At the rear of the Kwannon Hall, is a dispensary, known as the Asakusaji Hospital, built in 1912. This excellent hospital has over three hundred out-patients, and twenty in-patients, daily. People who are too poor to pay for treatment, are given it free of charge, but those who are able, are requested to contribute whatever is within their means towards the upkeep of the hospital.

The majority of the physicians and surgeons in-charge, are priests, belonging to the subsidiary temples, but in addition to these are many from the Imperial University Hospital.

At the rear of the Kwannon Hall is the office of the Asakusaji Ladies Society, where advice is given to women of all ages and spheres of life, whether it be on the means of obtaining employment, or some family or domestic matter, whilst ready protection is given to those who are really in need.

In addition to the excellent institutions mentioned above, are the Semuisha and Karuna Asylums. Semiusha and Karuna, are respectively, Chinese and Sanskrit words, which appear very frequently in the Kwannon Sutra, and mean that all Kwannon Bosatsus, are veritable dispellers of gloom and fear, thus giving strength and courage to those who are weak in body, mind and spirit.

These two asylums care for delinquent and abnormal boys on the most up-to-date and scientific lines, and a religious education is imparted to them in the most rational manner possible.

These social enterprises are undertaken in close cooperation with similar others in the city of Tokyo. So far the result has been satisfactory enough to receive the approval of His Majesty, the Emperor, who has since a little while ago, graciously condescended to bestow a gift annually. This worthy example has been followed by the authorities, as well as by the general public. Those who are working in these laudable enterprises are inspired by the spirit of

Kwannon Bosatsu, as revealed in the Sutra, bearing his name.

In addition to these social and charitable organizations, are also several cultural and educational facilities provided by the Asakusaji.

At the hall of the Young Men's Association, sermons and lectures are delivered at frequent intervals every month. Besides a number of young who are sent to secondary schools and colleges under the protection of the Asakusaji, there is an institute attached to the temple which has over fifty students. Here a wide range of Buddhist subjects are taught.

The curriculum is well provided with every aspect of the Buddhist doctrine so that anyone who had gone through the course with a certain amount of attention would be well up to the standards of the average Buddhist.

Another valuable building is the library which has over ten thousand volumes of Buddhist books on its shelves.

A weekly meeting with six hundred members, is held in the Kwannon Hall for the purpose of reading the Kwannon Sutra, and to hear the lectures on the implications of the passages thus read.

Another society, which meets every week is of a similar nature and has over two thousand members who are lectured to by one of the eminent scholars on the Kwannon Sutra.

The Asakusaji Ladies Society has a membership of over seven hundred and holds its regular meeting once every month, and at other times when deemed necessary.

Under the auspices of this society are held weekly classes on various traditional subjects, a knowledge of which was considered indespensable to any woman of good taste in the days gone by, and are still looked upon as a best means of improving the taste and manners of the Fair sex. The classes for Tea ceremony and Flower Arrangement, are supervised by very competent and accomplished masters and both of them are well known in their professions.

A kindergarten is also provided, and with one hundred and fifty children forms a prominent feature of the Asakusaji social activities,

the Sunday school with a regular attendance of over two hundred becoming very well known in the district.

Four magazines are published in either weekly or monthly editions.

Whatever their nature may be and to whatever sphere of activity they belong they are popular enough to justify the continuation of their publication.

Each one of them devotes itself to mainly one of the social activities, and thus differs from the others in the presentation of news, but there is a common keynote to them all, and that is their common trust and faith in the Kwannon Bosatsu and their aspiration to follow his example in every respect.

Such being the case, then all the magazines serve a most useful purpose in spreading the faith and belief in Kwannon Bosatsu, which has always, and always will be, the ardent and sincere hope of all those who belong to the Asakusaji.

MY NIGHT LAMP

My night lamp is an humble companion of the desert.

I feel well in its trembling prayerful silence when the night without my love comes falling upon me like a black shroud as if to extinguish the lamp of my heart.

The bright friendly face burning in the gloom soothes my lonely watch over myself as the stars, but witness my fate on earth.

Puran Singh

A Unique Opportunity For Buddhism

[To the Editor of The *Young East.*]

Sir: To the Westerner acquainted only with the Shōdōmon school of Buddhist thought the Jōdo-Shinshū doctrine of pure faith in Amitabha as the surest means of deliverance from the round of births and deaths must seem directly opposed to the fundamental teachings of the Buddha, who on his death-bed enjoined his disciples to seek self-enlightenment. That this opposition between the doctrine of self-reliance and that of dependence on the power of Another, at least as springing up from the same teachings of Gautama himself, is more apparent than real, more superficial than basic, is admitted by all Japanese scholars of Buddhism; but their view is not shared by the majority of Occidental Buddhists. I have spent many hours in writing letters to some European Buddhist friends in the effort to bring them to the realization of the truth embodied in the Jōdo-Shinshū tenets, quoting from personal letters received from well-know Japanese Buddhist scholars and priests, but almost to no purpose. One of my latest essays on Jōdo or Pure Land Buddhism, published in the November issue of the *Aryan Path* (Bombay, India), has an editorial note of introduction in which the editors described the Pure Land doctrine as heretical.

But it is not every Westerner that takes an unfriendly attitude towards Jodoism. Here is a paragraph which I have taken the liberty of quoting from a letter just received from Mr. Dwight Goddard, whose name will be familiar to many Japanese Buddhists as that of the American Buddhist who assisted in the publication of *The Teaching of Buddha: the Buddhist Bible*, and who is now in California to found

an American brotherhood called the " Followers of Buddha " at 60 Las Encinas Road, Santa Barcara, Calif. He writes :

> I am just now helping a Japanese scholar and teacher, Mr. I—K—, of Lompoc, Calif. He is a graduate of the Imperial University of Tokyo and has a private school of some kind. His little daughter died last August aged 11 years. He wanted to get out a memorial for her and decided to make an epitomized translation of the first part of the *Shoshinge* daily service for the Shinshu believers He asked me to read the translation over and to advise him and help him to get it through the press, so that it would be nicely done. He made a very good translation of it so that I did not have many corrections to make, and getting it through the press will not be much trouble, as it is not very long. Meeting Mr. and Mrs. K—has been a great pleasure to me, for they are very fine, cultured and humble followers of Buddha. Sincere followers of Amida are certainly refined and purified by their faith. Even if, as you write, the *Aryan Path* calls a doctrine of pure faith " heretical," it is still a useful doctrine that nourishes and blesses countless people.

It is gratifying to know, both from Mr. Goddard's letter referred to above, and from those received recently from Mr. A.C. March, editor of *Buddhism in England*, that there is an increasing interest in Buddhism being shown in the Western world. Writes Mr. Goddard:

> People generally are becoming acquainted with the terms and ideas of Buddha even if they do not become followers. And I am glad to say that the increased acquaintance is revealing a friendly reaction. With it the old intolerance of Christianity is dying away toward it. Christianity means well and its basic principle of love and goodwill is only thinly covered by its stupid doctrinal distinctions and exclusiveness. Let us rejoice in this.

Referring to the Students' Christian Movement and other efforts being made in the West to spread a more liberal form of Christianity to meet the spiritual needs of the educated European, who is dissatsfied with the orthodox doctrines of the Church, Mr. March says that there are some who cannot accept even this enlightened form of Christianity, so that Buddhism has a unique chance of finding followers among these men and women. From this point of view, it seems to me, *The Young East* has been revied at a most opportune time in the history of Buddhist propaganda, and I wish to offer the editor my somewhat belated congratulations.

Sincerely yours,
M.G. Mori.

Hadzu Hospital,
Near Yokkaichi,
January 4, 1935.

Kyo-No-Tsuki

Miidera no
Kado tatakaba ya
Kyo-no-tsuki

Tonight's Moon

Ah! To knock at Mii Temple's gate
And there behold tonight's full moon.
Basho

Ti-Sarana or the Three Refuges.

By **Dr. Cassius A. Pereira**

NATURAL man is very largely a being of impulse. Like a child, he strives and clamours for what he wants, and satisfaction of the moment's requirement gives complete gratification for the time. It is only with the evolutionary advance, urged on by personal misery and education, that man ceases to find happiness in the satisfaction of his immediate needs. He begins to realize the Truth of World-sorrow, he thinks of the morrow, and Reason begins to play the important part it does in his further development.

It is when cold Reason holds sway, and animistic Theisms have already loosened their emotional clutch that man is affected by such a Teaching as the Buddha's. All the evidence for life, before birth and after death, is forced on him ; and the Law of Kamma slowly penetrates his understanding, making clear the tangled trail, sad or glad, that marks the path of its sure and inexorable, but measured, tread. Then does man fear this Sansara Sea,—and he looks for a Way of Escape. To him a Buddha appeals. A blindly groping worlding one,—the Other, Wisdom's Kindly One. *Andho anariyo eko,—Kalyana Ariyo.* It is not for nothing that existence (Sansara) is compared to a wide ocean. The Ten Fetters are the flooded rivers that swell its heaving waters. The Hell or *avici* is its bottom as the first stage of Sainthood (*Sotapatti-magga*) is its surface. Its storms are the wars and strifes born of craving greed (*lobha*) and hatred (*dosa*). Ignorance (*moha*) marks the wasteful blind fury of its waves. The delusive idea of " self " (*sati-kaye-ditthi*) makes the vain currents that hurry hither and thither. The senses are its whirlpools insatiate.

False-beliefs (*micchaditthi*) are the rocks and Reefs. Sensual love and desires (*Kamaraya*) are the shark-like preying things that infest its depths. When a man realizes the true nature of this ocean of Sansara, he ceases to be a ka-purisa (*a low mortal*). He flees to the Buddha for Refuge. Trustful (*sad*) following (*dha*) enters his heart, budding forth at last in such saddha as illumined the saintly Surambatta and the gentle wife of proud Dhananjani. Taking Refuge in the Triple Gem (*Ti-Ratana*) which is what the word "*Ti-Sarana*" signifies, is the *Doorway* to the *Dahamma*, or the Doctrine of all the Buddhas. This Doorway leads the strenuous disciple away from the ignoble (*anariya*) search—for more wealth, fresh pleasures, new diseases, added bad Kamma, death and more rebirth—of the worldling, to the noble (*ariya*) quest of the wise. It leads to the True and only Peace (*Upasama*) to the Cooling (*Nibbuto*) of Craving (*Raya*), Hatred (*Dosa*) and Delusion (*Moha*). What does the Ti-Sarana express ?

Gàcchami (I mentally accept, or follow, with understanding and confidence), Buddhan, Dhamman, Sanghan (the Triple Gem), Sarananti (as help and destroyers of my pain).

"*Taking The Refuges*" is an action (kamma) that straightens one's viewpoint (*ditthiju*), or according to Abbidhamma, a *Saddha Cetasika*, or " mind-colouring " due to " confidence born of knowledge"'

The Buddha is the First of the Ti-Ratana, It needs One, who has won out of the slough of Sansara, to help us worldlings (*puthujjana*) who wallow therein. " Buddha " is defined as " a Teaching Mind and Matter Combination (or Group of *Skhanehas*) that has eaten the Ambrosia of the Arahat Path." When we "*take* Refuge " in the Buddha we accept Him as this " All-knowing Wisdom " (Buddho Sabbannuta Nano—" allknowing wisdom " being the conspicuous feature of His *Khandhasantana* (Group continum). " Embodiment of Wisdom " (Nanamurti) is the Blessed One. It is He, who has both discovered and teaches, who has understood and expounds the Four Noble Truths. Such is the Buddha. Therefore " I follow

with faith and understanding the Buddha, as the Destroyer of Sansara's pain."

Dhamma is the Second Gem. The world "Dhamma" is derived from the roots *dhara* (to lift) and ramma (to support). The r's are elided, and (Dharma)—dhamma remains "Dhamma" then is that which lifts and supports." Lifting and supporting" from what? From fall into the Four Woeful States (apayas). Dhamma, with Strictness, is hypercosmic (lokuttara). The books speak of The Nava-lokuttara-Dhamma"—The Nine Hypercosmic Dhamma, i.e. Nibbana and the Eight Steps of Sainthood's Path. One can add the *Ti-Pitaka*, the Sacred Script, to this,—for, though it is of the world (lokiya), it expounds the Four Steps (Sotapatti, Sakadagami, Anagami, Arahat Magga-nanas (of the Ladder to Freedom. So, as the Ti-Pitaka is a contributing help (*hetu*) towards "uplift and support," it deserves the name "Dhamma";—it being understood that systematic though (*Yoniso manasikara*) and right effortful—will-power (*samma vayamo*) are essential to ensure this support to win and realize Supreme Emancipation. Matchlessly pure and pleasant (appatikulan) and reasonable is this Dhamma, as expounded in the Ti-Pitaka. It is sweet (madhuran),—sweet. to hear, sweeter to understand, sweetest to get the Fruit of Straight (pagunan), exoteric, open, clearly classified (*suvibhatta*), without confusion of cause and effect (*hetuphala*) is this Dhamma. Therefore, though there is no actuality or "Thing-in-itself" (*vatthu* in the Doctrine, which is only "concept" (*pannatti*), as it leads to the Four Hypercosmic Paths (*Maggas*), it is deserving of a place under "Dhamma." The Paths are meritorious (kusala) kamma, and the Four Fruits (Phalas) are the results (*vipaka*) of the Four Paths (kamma or action, and vipaka or result being like a thing and its shadow);—so we speak of the Ten Dhammas (*Dasa-Dhamma*),—Nibbana, the Eight Stages of Sainthood's Path and the Ti-Pitaka. Of these, the Paths, and the Fruits and Nibbana (the Hypercosmic Nine) are "Actual" (*Vatthudhamma*).

Sangha (from *san*, together, *ghati*, grouped) is the Third Gem, and indicates those "grouped" together in views, virtues, freedom etc. In the real (*Paramattha*) sense, the *sangha* is not individual but the whole Noble Company of Saints.

(*Ariya Sabha*), i.e. Those who have experienced and enjoyed the Sotapatti Path and Fruit (sotaapatti—entering the stream), the Sakadagami Path and Fruit (*saking-agami* once returning) and the Anagami Path and Fruit (na-agami—not returning), and the Arahatta Path and Fruit (the Worthy, the Perfect the Sansara-ended Ones). These are "The Four pairs of Beings forming the Eight stages of Sainthood." (*yadidan cattari purisayugani attha*), of the oft repeated formula on the qualities of the Sangha. This Sangha is the vessel that holds all the *Skhandhas* (particular mind and matter combinations that we term "living beings") that have attained the paths and Fruits.

What of the ordinary *puthujjama* Bhikkus whom we see in the yellow robe to-day? For the same reasons that we consider the Ti-Pitaka worthy of inclusion under the term "Dhamma,"—these Bhikkhus too, according to the measure of their knowledge of the Ti-Pitaka, are, in a *Sammuti* sense (i.e. according to usage), deemed worthy of inclusion under the term "Sangha." To demonstrate the "greenness" of a green leaf, there must be a leaf; the virtues of the Ti-Pitaka, (which stretching a point, was included under the term Dhamma) are seen in the learned Bhikkhus,—the qualities of the actual Dhamma are evident only in the Ariya Sanghai Sabha.

These then are the Triple Gem (*Ti-Ratana*) which Buddhists accept as their Three Refuges (Ti-Sarana).

Buddho Sabbannuta Nano
Dhammo lokuttaro Nava,
Sangho Magga Phalatthoca,—
Iti etan Ratanattayan.

Buddha, Omniscient Wisdom's Shrine,
Dhamma, the Hypercosmic Nine

Sangha, with Sainthood's Diadem,—

' Tis These that make the Triple-Gem.

It must always be remembered that the Ti-Ratna are only a rope to help us Nibbana-wards. We must exert, and climb ; the rope, however excellent, cannot push us on.

What features specially distinguish anything as a "*Ratana*" (Gem) ? A precious thing, one that is worthy of anxious attention, is a "ratana." (Of a good and dearly-loved child. one says—"a puttra-ratana.")

What is more deserving of solicitude than ways and means to circumvent the pains and sorrow of an unknown future ? Therefore are the Three Gems true *Ratana*,—for, giving, us, as they do, our one chance of escape, from Sansara,, naught on earth, or out of it, is equal to Them in meriting our highest regard. What is of great eminence (*mahaggan*), of first importance, beyond value,—that is a "ratana," therefore are the Ti-Ratana worthy of the name. What is beyond compare (*atulan*), what has no equal,—is a "ratana," for this reason too the Ti-Ratāna are suitably named, for what cosmic (*lokiya*) can compare with it ? Again, what is difficult to get a sight of,—that is a "ratana"; birth, as a human being, is inconceivably difficult to attain, and when gained, it is only the cream of the select, of the most fortunate of men, that achieve the stupendous and hardly-won sight (*dullabha dassana*), face to face, of Buddha, Dhamma and Sangha.

Lastly, what is for the use of the *exalted only* (*anomasatta paribhogan*) is a "ratana;" lack of lucre means lack of diadems, and a lack of luminant virtue, faith and knowledge, makes impossible the appreciation of Ti-Ratana and the subsequent taking" of the Ti-Sarana. This is inevitable. A lump of common clay, or charcoal, cannot take the polish that characterizes the beautiful precious gem. To attain refinement, these must perforce go through the furnaces and the pressure. So also, the cleansing fires of steadfast, altruistic purity, and the hard hammering

of concentration, are necessary to refine the unlucky ineligibles. The Dhamma is distinctly not far from ever y-one—in the sense that everyone cannot, at once, reach up to its supremely altruistic and yet sublimer heights. Comparatively but a fews, a very very few, of Sansara's turning "beings," at any one time, have evolved high enough to appreciate and accept the Ti-Ratana. Are then the Buddhists of Ceylon, Burma etc : therefore highly evolved ? It is difficult to say. Though it is true that, where gold and jewels abound, beggars are fortunate and might wear crowns, they only count, who understand—who realizing the value of their possession, keep it bright and untarnished. The Triple Gem is the shining Crest of the elect only. Therefore the Ti-Ratana are truly and worthily named.

There are *Two kinds of Ti-Sarana* (taking the Refuges).

(1) The high *Lokuttara Sarana* of the Stream,entered-One (*Sota*-patti) is Pure-viewed (*ditthi-sampanna*). He has abandoned "coloured spectacles" for evermore. The three tap roots are cut and the tree surely withers ; for this Sarana comes only when the first three Fetters—(self-illusion, seen as "materialism" and eternalism,—"Doubt,—and Faith in Ceremonialism") are shed ; and he who achieves this, finds his sorrows fall from him as the water-drops off the petals of the lotus.

The Sarana is not "broken" even after death. Once a *Sotapatti*, never again a *micchaditthi* (infidel) till the very Goal is attained.

(2) The *Lokiya Sarana*, where the Sarana "breaks" at death, is that of the originary *puthujjana*. This is not an "unskilful breaking," and bears no special ill fruit. But if, during life, one time away from the Ti-Ratana, and thus breaking" the Sarana, that is an ill-breaking and has bad resultant reaping (*vipaka*). And this, even though the breaking were "sincere." Though the "conversion" were due to conviction, nevertheless is that "conviction" due to *Avijja's* dark wist, and the bitter fruit thereof must be eaten. Think-

ing " I go home," life's pilgrim falls into a pit ; faith and conviction might be there, but so too verily is the pit, and sincerity breaks no fall.

WHAT TARNISHES THE SARANA OF A BUDDHIST ? Three things.

(1) *Annana.* Ignorance as to what the Ti-Ratana really signifies, and consequent failure to appreciate, make full use of, and reverence the Triple Gem.

(2) *Sansa.* Doubts with regard to the transcendent nature of the Ti-Ratana. Sorrows, misfortune, disease, and loss perhaps come, and foolish are those who, not understanding Kamma and the nature of Sansara, attribute these fruits of past action, these inevitable events in all life, to some angry power that must be appeased. Doubting the matchless efficacy of the Ti-Ratana to help, they resort to empty rites and vain ceremonies, and other ineffectual foolish effort,—thus looking elsewhere for aid, through lack of understanding and faith.

(3) *Miccha-nana.* False. notions anent the Ti-Ratana. The Buddha is a god, or " incarnation " of god. His relics too are hypercosmic. The Dhamma is a God, a pantheistic power. Other faiths too teach this Dhamma. Other faiths too, if followed, can yield Salvation. There is a soul. The Sangha is " not human," is only human," lacks complete knowledge etc., etc. These three, Ignorance, Doubt and False Notion, defile and profane one's Sarana.

There are Four Correct Motives wherewith one may properly take the Ti-Ratana as " Refuges."

(1) Reverential acceptance of the Ti-Ratana as all Highest.

Worship, for fear of punishment, otherwise—worship with intention to deceive,—worship for the sake of worldly preferment and gain,—submissive respect towards a member of the Sangha who happens to be one's teacher, relative, or honoured friend ; these things are not Sarana.

(2) Reverential worships of the Ti-Ratana, with lowly spirit, as a humble pupil.

(3) Reverential homage to the Ti-Ratana with offering of one's life and work (*jivita puja*).

(4) Reverential acknowledgement of the Ti-Ratana as sole and final help for escape from Sansara's bandage.

WHAT ARE THE SARANA VIPAKA? (resultant reaping from the Refuges).

The highest Noble Fruit (*Ariya Phala*) are Hypercosmic (*Lokuttara*)—the chief of which is *realization of Truth and Nibbana's Bliss*. The common fruit (*anariya phala*) are worldly (*lokiya*). These are high birth, *saddha* or confidence born of knowledge, virtue, equanimity, liberality, forbearance, truthfulness, loving-kindness, and wisdom.

The linealy resultant fruit (*parampara phala*) however, or the ultimate Fruit of an uninterrupted progressive kamma, following on the Sarana taking, is Nibbana Itself. For the true Buddhist is perforce a *Dhamma*-cari, a righteous man, ever careful with regard to both the present and the hereafter, who guards the three doors of deed, word, and thought. He is happy here, and will be happy hereafter, and steadfastly walking the Noble Eightfold path, he will surely, in no long time, gain the Highest Happiness of all.

" Purified let us be in deeds, words, thought and mode of living; open and unconcealed, not furtive and hidden!

Neither let us be puffed up over the purity of our own deeds, words, thoughts and modes of living, looking down upon others."

(*" Majjhima-Nikaya."*)

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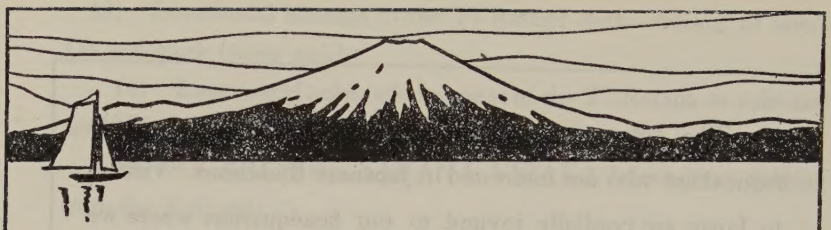

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